



Adi Sankaracharya's
VIVEKCHUDAMANI

Selected 108 Verses

VOLUME 06

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A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rounded ends and a small circular detail at the top-left and top-right corners respectively.

SELECTED 108 VERSES

Verse 100 to 108

Revision - Verse 99 :

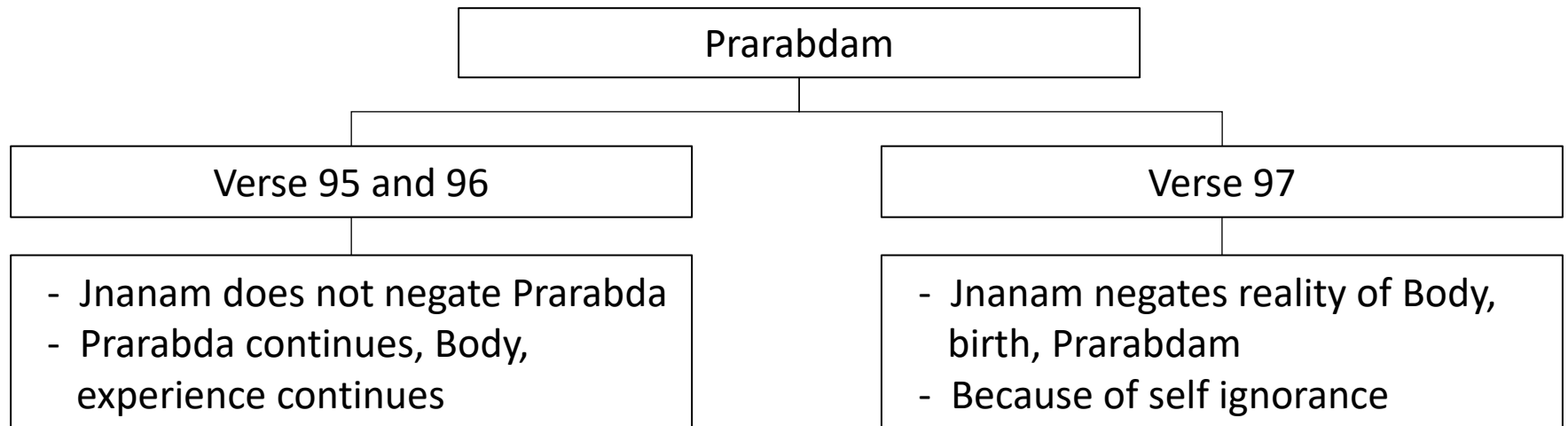
शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।
 अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।
 अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ 462 ॥

śarīrasyāpi prārabdhakalpanā bhrāntireva hi |
adhyastasya kutaḥ sattvamasatyasya kuto janīḥ |
ajātasya kuto nāśaḥ prārabdhamasataḥ kutaḥ || 462 ||

To attribute prarabdha even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And how can that which is never born, die? So how can prarabdha function for something unreal? [Verse 462]

What happens to 3 fold Karma of Jnani?

- Special law of Karma
- Jnanam eliminates Sanchita, Avoids Agami, both Non-existent.



- After self knowledge, I don't give reality to body, Prarabdam.
- Become unreal, Mithya, Now continues as Mithya.
- Before continues as Satyam.
- Every Anatma, is Mithya
- Everything other than me, Atma is Mithya.

Vivekachudamani :

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।

असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥ 123 ॥

māyā māyākāryam sarvam mahadādidehaparyantam |

asadidamanātmatattvam viddhi tvam marumarīcikākālpam || 123 ||

Everything is due to the effect of Maya—from Mahat down to the gross body. Know that these and Maya itself are the not-Self— therefore, they are unreal, like the mirage in a desert.
[Verse 123]

- Starting from Maya which is costume of Ishvara.
- Maya Karyam from Mahat onwards till my Sthula, Sukshma Shariram, Anatma Prapancha, is Mithya.
- Includes Karma Trayam Sanchita, Agami, Prarabda.
- All Anatma Asat, in the vision of Jnani, unreal, Mithya, as good as Non-existent.

Example :

- Mirage water appearing on desert Sand.
- Prarabda continues but unreal.

Negation of Prarabda, body

Philosophical Angle

- I Advaita Atma, alone am there
- Experiencing body, write books, take Biksha
- Anatma can't be counted 2nd entity
- I have removed the reality
- Advaitam, In spite of Dvaitam
- Very Significant

Practically

- Body, world, Mithya
 - No more Scary
 - Frightening nature goes can handle life better
- Example :**
- Defanged Cobra
 - Appreciate Patterns
 - Wear Naga as Abarana
 - it is Harmless - Bhushanam
 - Jnani not Scared of Prarabda
 - Because of Prarabda, I am alive
 - Enjoy my glory

How one I - Atma appears as 3 forms

Vyavaharika forms - Maya

Jiva

Jagat

Ishvara

Rajo Guna

Tamo Guna

Sattva Guna

Prarabda Welcome : 2nd Observation :

- Jnanam negates reality of Prarabda which is as Good as negation of Prarabda.
- It does not frighten me
- Jnani looks at Prarabda - as body, old age, disease, death
- As Atma, see Prarabda which provides me with a body to enjoy my real glory

5th Capsule :

- Ignoring my real nature, Prarabda becomes burden
- Invoking my real nature, Prarabda becomes a blessing.
- Negation of reality of Prarabda in Verse 99

Revision - Verse 99 :

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a) Sharirasthyapi Prarabda Kalpana :

- Prarabda of body is wrong
- Body, Adhyasa, Mithya, Superimposed, unreal.

b) Asatvasya Kutaha Satvam, Dhyastasya Kutoh Janihi?

- Real body can't be born
- If you talk of birth of body, then you talk about Prarabda.
- If no birth, unreal, then not born, but appearance
- Child is born means child comes into existence.
- Child is existing somewhere independently = Birth
- Verb = Origination, can't be used for Mithya Vastu because rope snake is not born.
- Rope snake is not born, it appears.

• **Independent existence of Superimposed body for Mithya body (Asatasya) where is origination, there is only appearance.**

Example :

- Dream body appears and disappears
- Dream body not conceived, moment I enter the dream, I have an adult body projected.

Dream Body	Waking Body
- Projected	- Maya Projection - Can talk of appearance of body, not Origination of the body

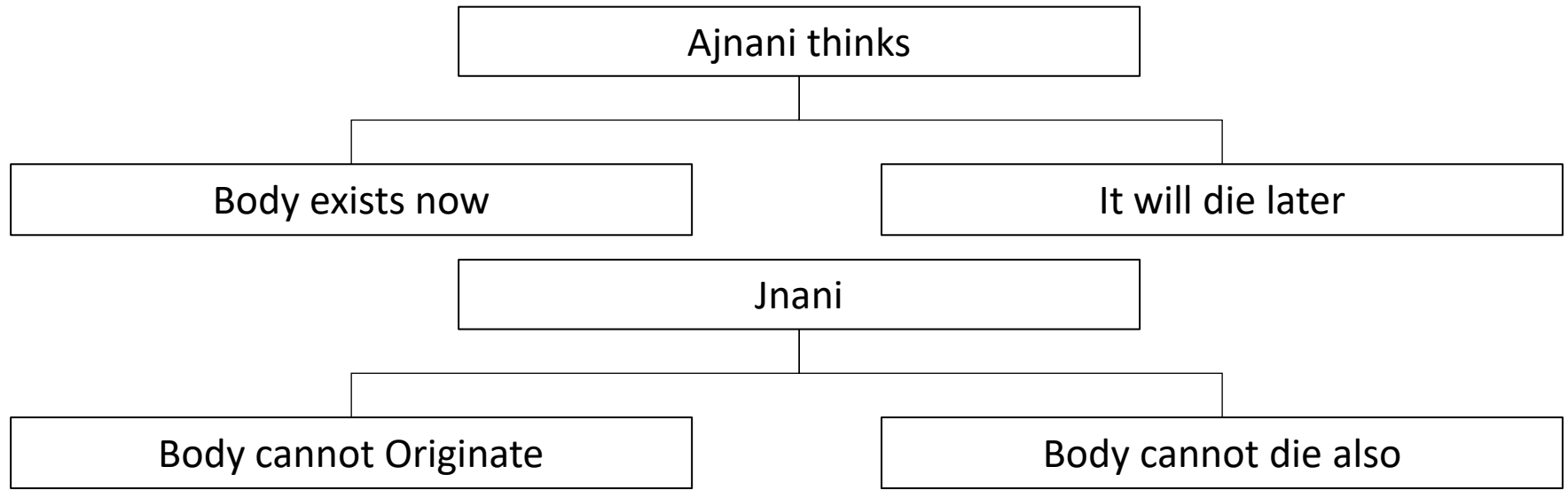
Vichara Sagara Students :

- These verses are seed verses for Drishti Srishti Vada.

- Shankara does not consistently discuss Drishti Srishti Vada
- Later Acharyas have Crystallized a Vada, a teaching.
- Body does not Originate
- Body is projected by my own Maya
- For an unreal body, there is no Origination, only appearance.

C) Ajatsya Kutoh Nashaha :

- Once you understand rope snake is an appearance, you can't talk of death of rope snake also
- No question of date of birth, death
- When I understand rope - Snake, I understand there is no rope snake for dying.
- Death - Only for an existent body.
- Rope snake - Does not exist, it appears for sometime
- Origination and elimination of world is a mystery
- No origination, death of appearance thing, Mithya thing
- **Don't ask too many questions of world appearing, disappearing**
- No death of body which is never born and to talk of Videha Mukti
- Videha Mukti only from Ajnani's standpoint.



Ajatasya :

- Ajati Vada - very high teaching

Mandukya Upanishad - Karika :

- Chapter 2 and 3

Ajati Vada :

- Consistently negate Origination of the world for unborn body.
- Where is Destruction or origination and Elimination of world, is a mystery.
- Origination and elimination is an appearance, Mithya, don't Analyse too much.
- Ajatasya Kutoh nashaha
- Where is question of death of unborn body.
- Don't talk of Videha Mukti.

Videha Mukti :

- Ajnanis angle, he feels there is body existent now, it is going to die later.

Jnani :

- Body cannot Originate or die.
- Too high teaching, Mandukya Kariha Chapter 2 and 3
- Ajatiya Vada consistently negate origination of the world.
- Jnanam does not destroy Prarabda
- World appears to exist borrowing existence from me.
- Do lot of Mananam.
- New student postpones this, read these verses after Mandukya Upanishad.

d) Prarabda Asataha Kutah :

- For Mithya, body, Asat
- Where is Prarabdam? It is temporary appearance.

Verse 100 :

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥ 463 ॥
समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥ 464 ॥

jñānenājñānakāryasya samūlasya layo yadi |
tiṣṭhatyayaṁ katham deha iti śaṅkāvato jadān || 463 ||
samādhātum bāhyadrṣṭyā prārabdham vadati śrutih |
na tu dehādisatyatvabodhanāya vipāścitām || 464 ||

If the effects of ignorance are completely destroyed by Knowledge, how can the body continue to exist? Sruti, from a relative standpoint, postulates the concept of prarabdha for the ignorant people who entertain such doubts. The idea of prarabdha has been expounded by the Upanishads not for proving the reality of the body etc., for the wise----because the Upanishads are without exception striving to point out the one Supreme Reality. [Verse 463 and 464]

- Big question by other commentators, Non Advaitic Scholars.

Jnani	Ajnani
<ul style="list-style-type: none">- Body, world - Does not Originate- This is the truth	<ul style="list-style-type: none">- Talk of Origination of world, body- Prarabda is cause of Origination

Mandukya Upanishad 2nd and 3rd Chapter :

- I say world is Originating, out of ignorance.
- How does Veda itself talk about Origination of the world, Body, Karma, Punyam, Papam, Sanchitam etc?

- Veda talks about Srishti
- How dare you say - world does not Originate?

Mandukya Upanishad :

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा ।
उपायः सोऽवताराय नास्ति भेदः कथंचन ॥ १५ ॥

mṛllohavisphulingādyaiḥ sṛṣṭiryā coditānyathā |
upāyaḥ so'vatārāya nāsti bhedaḥ kathamcana || 15 ||

The Scriptural statements illustrated by the examples of earth, iron, sparks, etc., regarding the idea of the world created or otherwise - Can serve ultimately the purpose of explaining only the unity of the individual Self with the Universal-Self. In fact multiplicity does not exist at all.
[3 - K - 15]

- Veda talks about Origination, provisionally, temporarily for Student at lower level.

If in the beginning if Veda Says :

- World does not exist, student will say Vedanta does not exist.

No Student can accept :

- Negation of the world

Example :

- Person sure, that there is snake
- Frightened, sure it is poisonous, running.
- If you say no snake, will think it is consoling statement, will say ok, ok and continue running.

Teacher :

- Yes there is a Snake, will ask how it Originates?
- Talk of cause of Snake
- Thoughts in the Mind, Avarna, Shakti, Vikshepa Shakti.
- Introduce rope, from rope snake came, Sustained...

Taittiriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- Guru Validates students perception.

Vedanta talks of Srishti - Sthithi -
Laya of

Body which cannot Originate

Body which cannot die also

- Cause = Karma = Adhyaropa, temporary teaching for a Frightened student.
- For Junior students Vedanta is called Adhyaropa, Accepting Origination of snake, Vibhuti and Vishwaroopa Darshanam.
- Origination of Snake, world
- Reveals rope and then says - Snake was never born, existed, will die
- Reveal Brahman as one's real nature, Chaitanyam - Sat - Chit - Ananda Svarupa and world never born, Exists, resolves.

World appears temporarily in waking state.

- For senior student, Apavada Vedanta
- Adhyaropa Apavadam Nishprapancham Prapadyate...

1 st Junior Student - Adhyaropa	2 nd Senior Student - Apavada
- Accept Origination, Sustenance dissolution of world	- Negation of world - No Origination - Ajatam

- How you explain Veda talking of Origination?

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Anna = Body
- Veda confused? Ignorant?
- Veda comes down to students level, and validates students perception.

Ultimate Vedic Teaching : Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

Kaivalyo Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī || 15||

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.
[Verse 15]

1st :

- Pancha Buta Srishti .

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmīrāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23]

- **All these are appearing but on close observation, they disappear.**

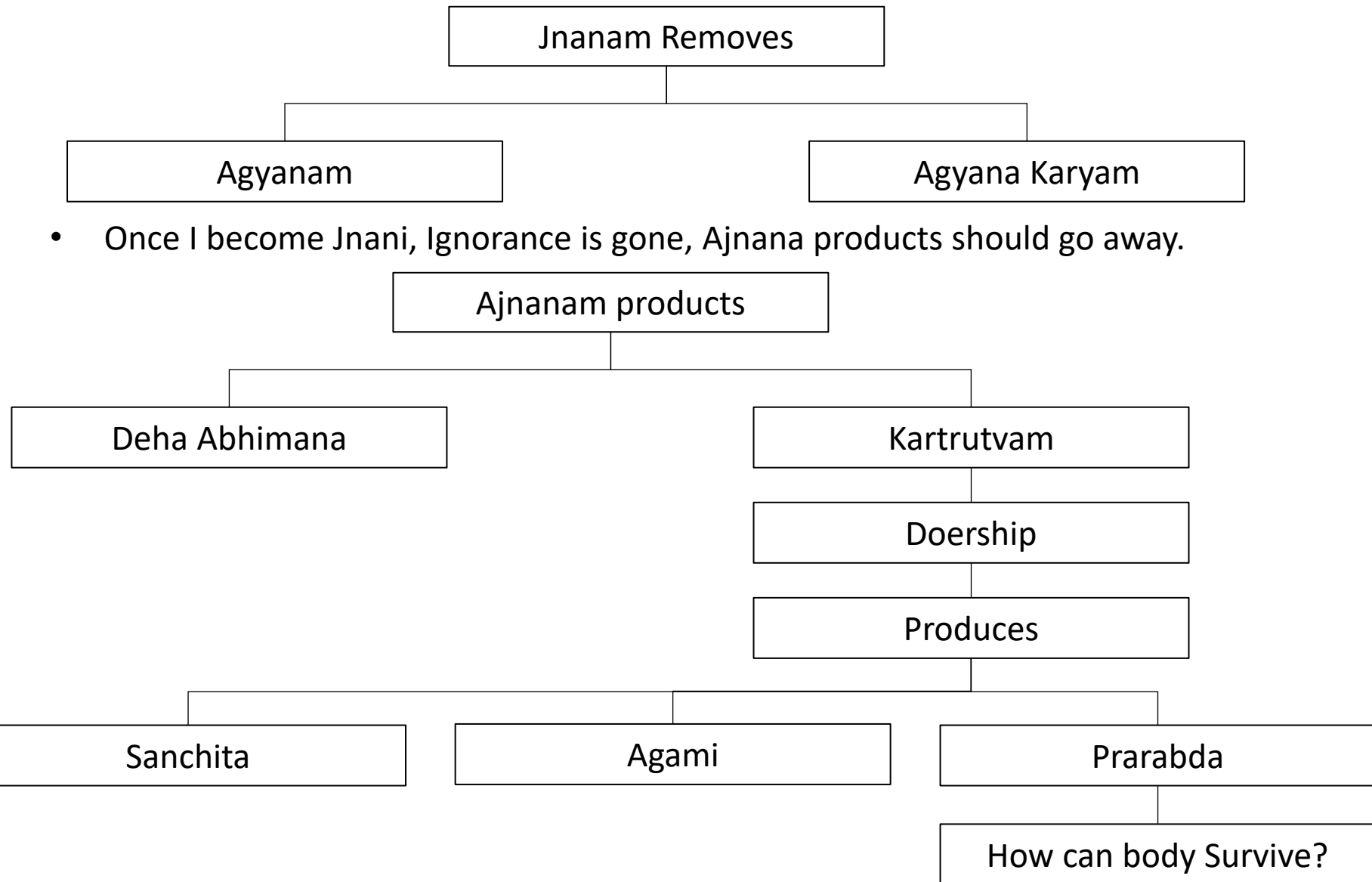
Scientist :

- Thought there was tangible world, first.
- Then intangible atoms, energy, field... Keeps on disappearing, Maya Appearance, not fact.

a) Jnanena Agyana Karyasya Samulasya Layo Yadi Tisthatyayam Katham Dehah :

- Students intelligent question
- Jnanam destroys Ajnanam and its Karyam
- Ignorance and products of ignorance will go by Jnanam.
- Rope knowledge will remove, Rope ignorance and its product rope snake.

Standard Law of Advaitam :



- If there is body there is Prarabda and Ajnanam.
- Can't Co-exist.

Yatra Prarabdam Asti	Tatra Deha Nasyati
When Prarabdam is there	Product - Body dies

- How you explain phenomenon of Jnanam and Prarabdam co-existing.
- How Jnanam and body of jnani co-existing?
- Ajnanam = Prarabda
- If both destroyed logically

b) Aham Dehaha Katham Tishtathi?

- How does this body exist?
- Sruti goes along with Ajnani - Body is existing

Jnani :

- Existence of body removed
- Sanchita, agami, Prarabdam, body does not exist
- Jnanam has removed the existence

I - The Atma Chaitanyam am lender of existence to the Body and the world

- Ajnani does not know that
- Ajnani attributes independent existence to the body and asks the question

c) Iti Shankah vatam Jadam :

- How does the body continue to exist?
- This doubt, question, will be there in ignorant people, if they don't have message of Vedas.

- Jadam means Agyani, ignorant

d) Samadhatum :

- To answer them, go along with them, who think body exists

- **How does body exist, Tishtati?**

Our Answer :

- **If you become Jnani, you will never accept existence of Body and world but only appearance of the Body and I am the one lending existence.**

- Sruti temporarily Assumes existence of body and world.
- Sruti has to accept existence of Prarabdam also, to explain the body.
- Jnanam does not destroy Prarabdam.

- **Once I become Jnani, Sruti will Say Jnanam will remove Prarabdam also, because I will say - Prarabdam appears but it is Non-existent.**

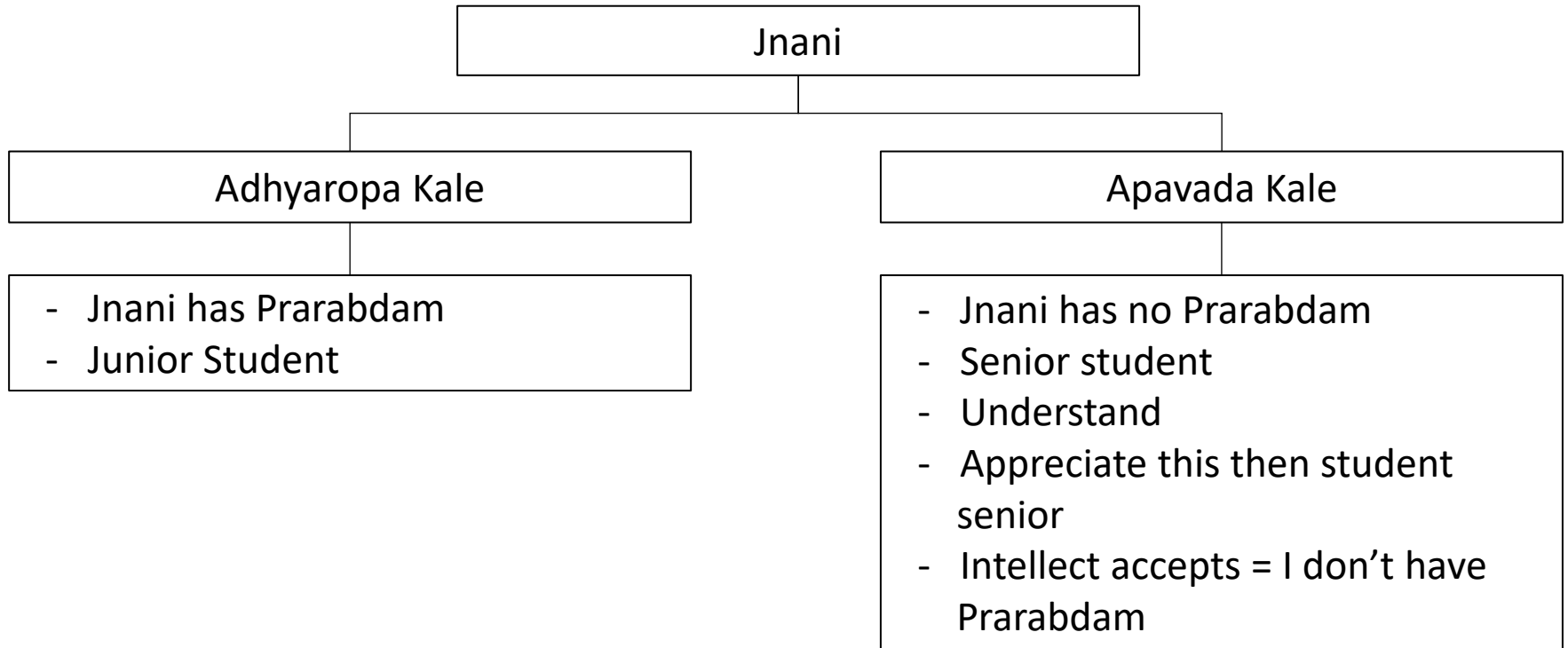
- Prarabdam is body
- isness I give like the isness of the dream.
- Satchit Ananda = real I
- Ahamkara I is an Appearance
- Vishwa / Teijasa / Pragya - Appearance.

e) Bahya Drishta :

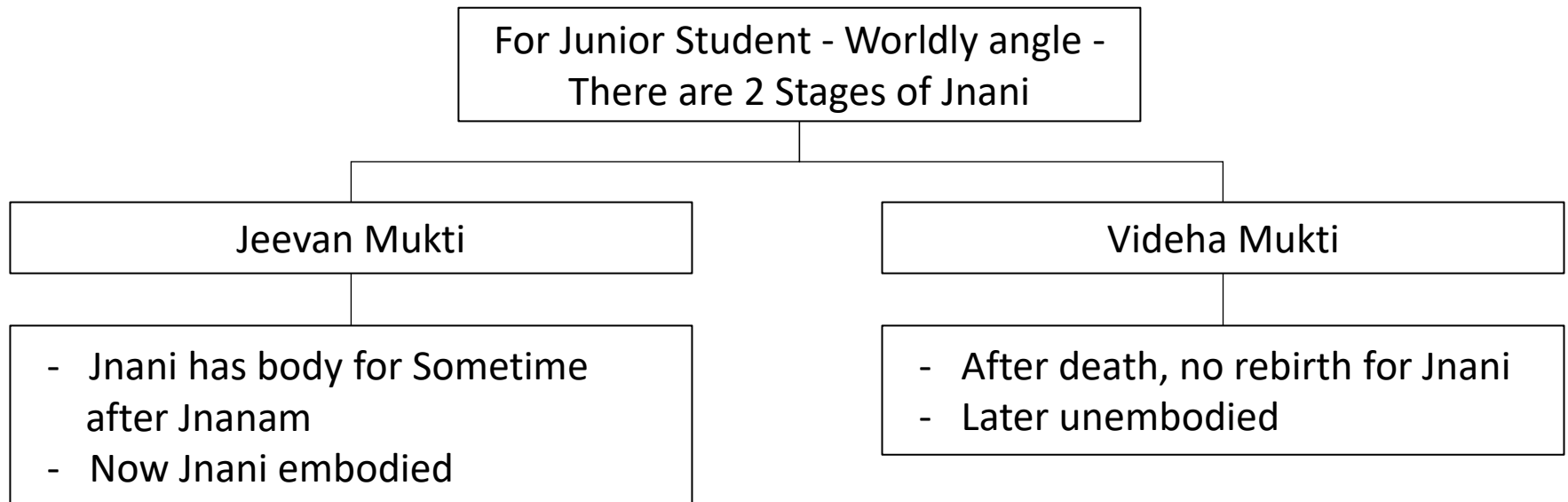
- Laukika Drishtya worldly vision.

f) Srutih Prarabdham Vadati : Sruti Says :

- Yes, Prarabdam continues to exist.

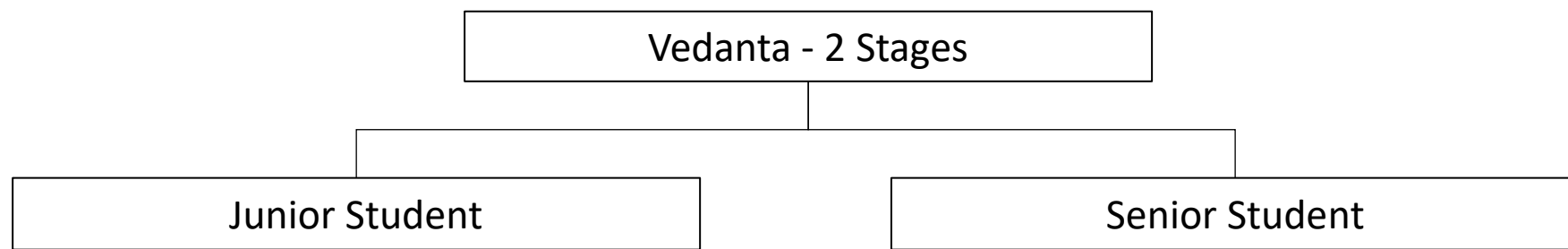


- Jnana Phalam of Videha Mukti is over.

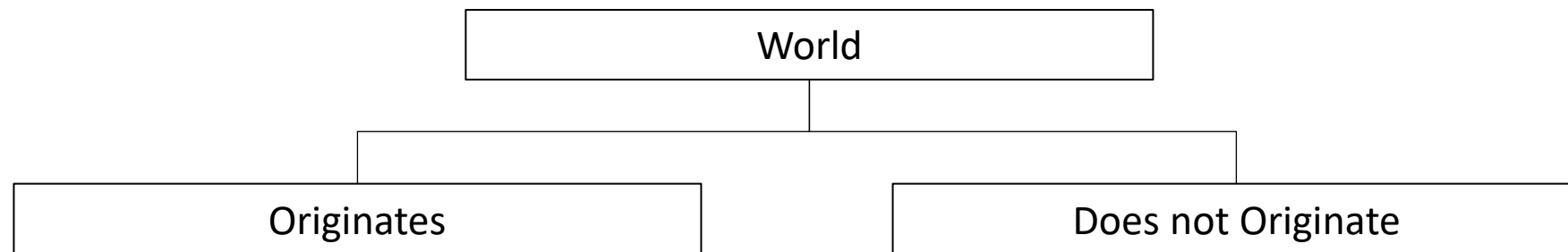


For senior Student :

- I didn't have body at any time
- After Jnanam - I have become Nitya Videhaha
- I am unembodied consciousness
- Sadeha, Videha, Mukti for others
- **I am Nitya Videha Mukta**



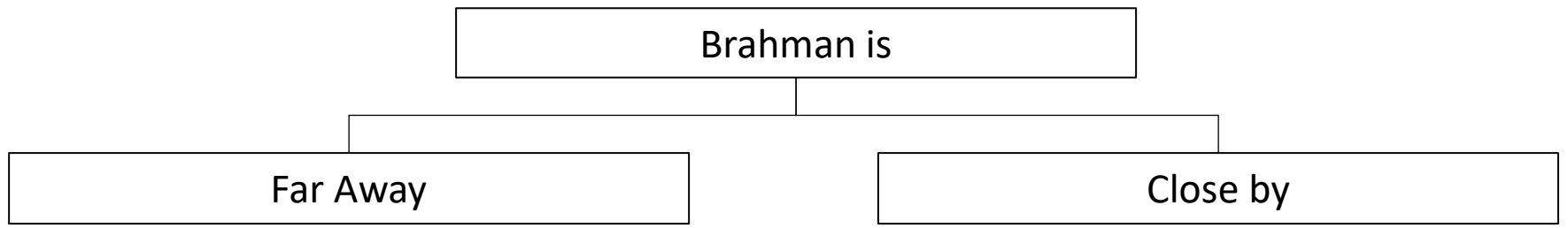
- It appears contradictory, initially.



- Vedanta full of Paradox, contradictions.

Katho Upanishad :

- Durastha Dure tad iti Antikecha...



- Being comfortable with contradiction means you have got message of Vedanta.
- Guru struggles a lot with intellectual turbulences in student.
- Vedantic teaching over, condensation in Verse 101.

Verse 101 :

वेदान्तसिद्धान्तनिरुक्तिरेषा

ब्रह्मैव जीवः सकलं जगच्च ।

अखण्डरूपस्थितिरेव मोक्षो

ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ 479 ॥

vedāntasiddhāntaniruktireṣā

brahmaiva jīvaḥ sakalam jagacca |

akhaṇḍarūpasthitireva mokṣo

brahmādvitīye śrutayaḥ pramāṇam || 479||

The final opinion of all discussion of Vedanta is, That the Jiva as well as the entire universe are Brahman alone, that liberation means to be rooted in Brahman, the indivisible entity. (The statement) That Brahman is Non-dual has its authority in Sruti. [Verse 479]

a) Esha : ¾ of Sloka

- From Braheiva onwards 2nd, 3rd, 4th Quarter

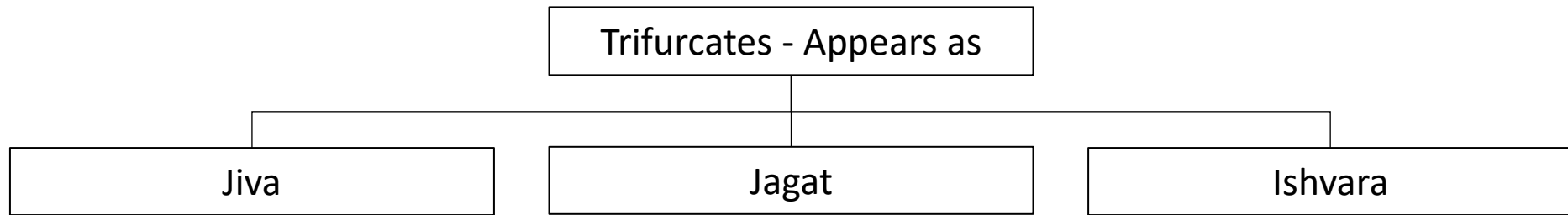
b) Vedanta Siddanta Niruktihi :

- Following is Vedanta Siddanta essence.

- Niruktihi capsule form of Vedanta, Sara

c) Brahma Eva :

- One Non-divisible Brahman alone through, Maya, appears as 3 fold.



- Niruktihi - Capsule form of Vedanta, Sara

c) Brahma Eva :

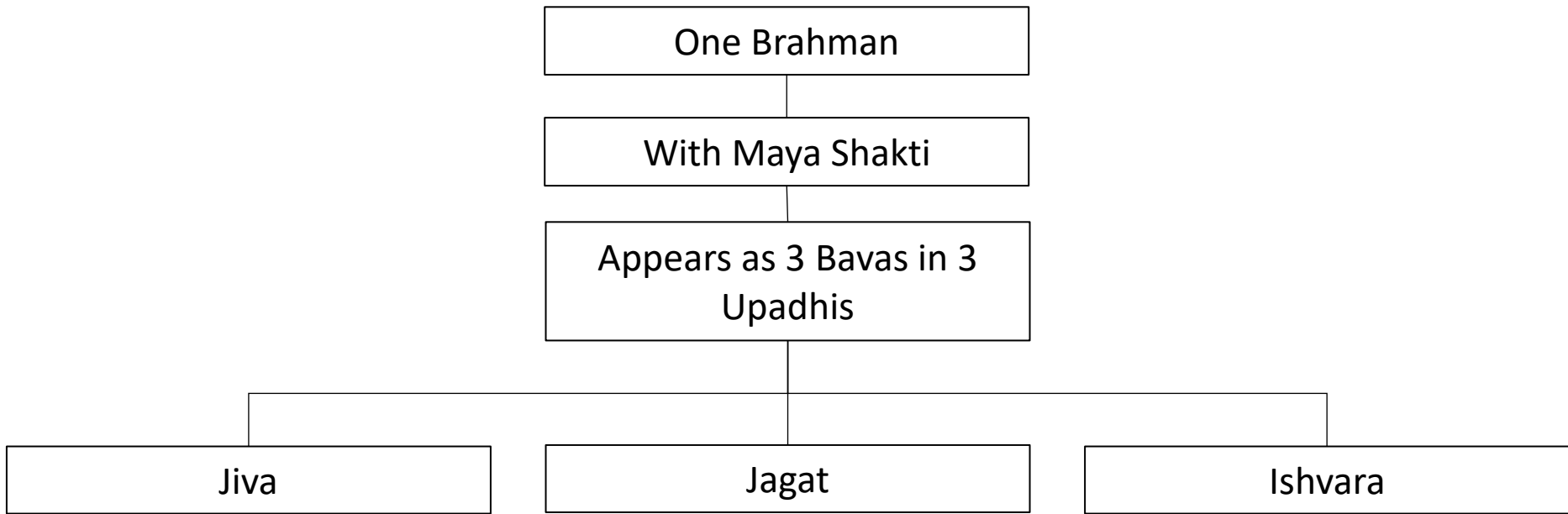
- One Non-divisible Brahman alone through, Maya appears as 3 fold.
- Paramartikam Brahma, Absolute Brahman at vyavaharika level, Empherical level appears as Jiva with 3 fold bodies
- Sharira Traya Upadhi

d) Sakalam Jagat :

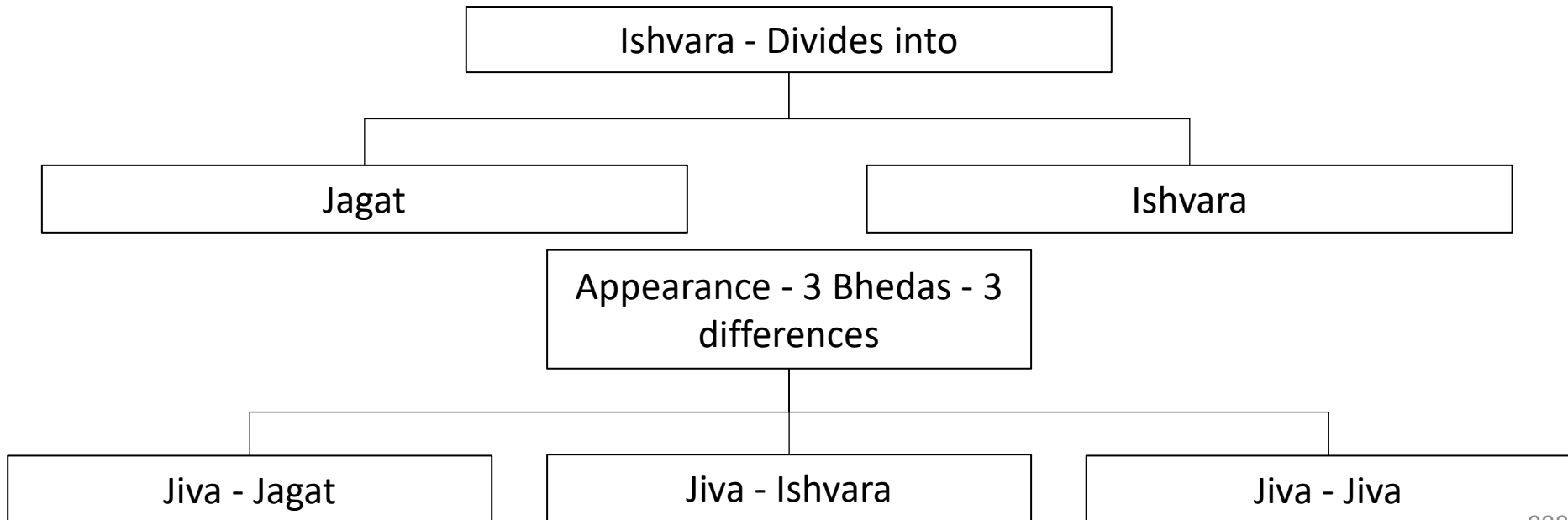
- Jagat = Same Brahman alone appears as Nama Rupa Prapancha with infinite varieties of Nama Rupa

e) Cha :

- **Same Brahman appears as Ishvara with Maya power to create world and body.**



- 3 Divisions are an appearance.
- Plurality - Jiva, Jagat, Ishvara is an Appearance.



- Remove Nama - Rupa - Costume, differences, what is underneath the difference.

Behind wave and ocean :

- Only one water
- One truth behind universe is Brahman

• **This is Paroksha Jnanam Brahman, one truth, appears as Jiva, Jagat, Ishvara**

Senior Student :

- Learns to claim
- I am Brahman

• **I alone Trifurcate myself in the form of Jiva - Jagat - Ishvara**

Maya Panchakam :

निरुपमनित्यनिरंशकेऽप्यखण्डे
मयि चित्ति सर्वविकल्पनादिशून्ये ।
घटयति जगदीशजीवभेदं
त्वघटितघटनापटीयसी माया ॥ १ ॥

nirupama nityaniramshake api akhande
mayi citi sarvavikalpanádishūnye
ghatayati jagadèshajèva bheda
tvaghatita ghatanápatiyasè máyá.(1)

Máyá which is skilful in accomplishing the impossible brings about the distinctions of the world. Èshvara, and jèva in my consciousness, which is unique and eternal, partless and impartite, and which is free from all distinctions. [Verse 1]

- Glory of Maya

• **Nirupama... I am Akhanda Chaitanyam, indivisible consciousness.**

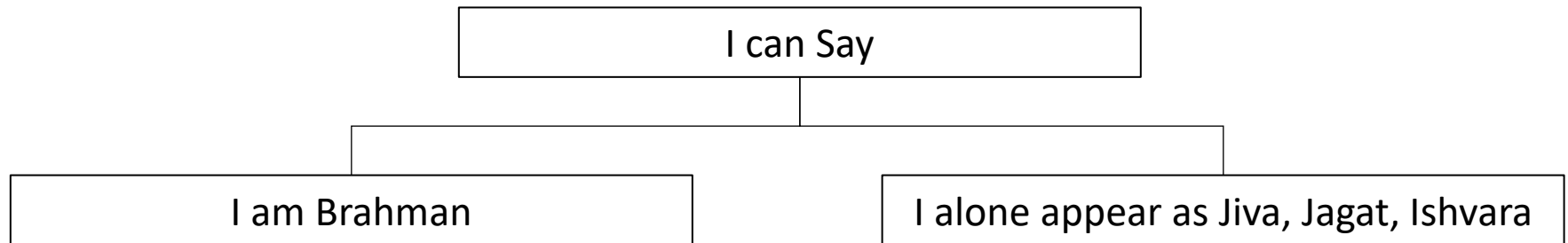
- In that consciousness, Sarva Vikalpadi Shunya
- There is no Jiva, Jagat Ishvara Vikalpa in me as I am Ghatayita....

• **That Maya Shakti in me is Mithya, Creates 3 fold division**

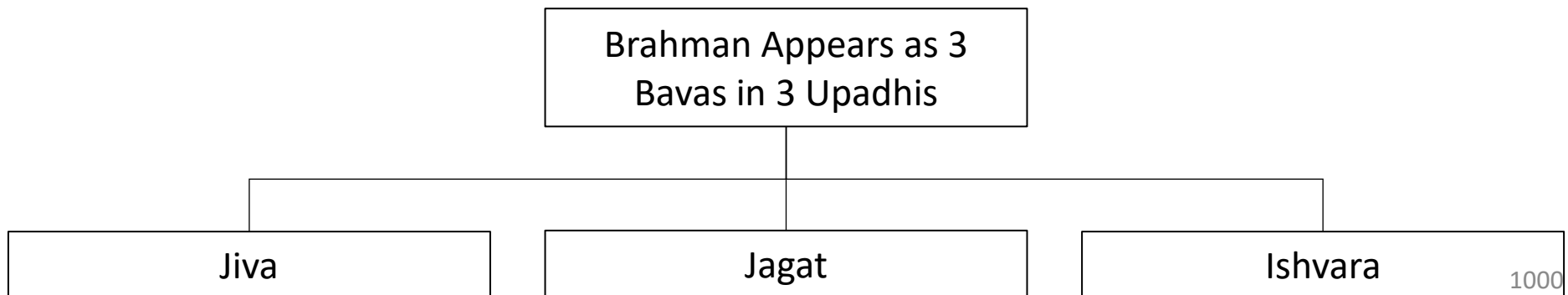
- Projects - 3 fold differences, Ghatiyati

Ghatita Ghatayati Patiyasi :

- Maya is capable of doing the impossible
- Divisioning the indivisible
- Mortalising the immortal
- That is the glory of Maya



Gita :



I am Brahman

- Mr. Krishna individual

Gita :

- Brahunime (Chapter 4 Verse 5)

- I am the Jagat

- Aham Kratur

Gita :

- Chapter 9 - Verse 16

Mahavishnu :

- I am the creator
- I am Ishvara
- I alone taught

Gita :

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि
जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि
न त्वं वेत्थ परन्तप ॥ ४-५ ॥

śrībhagavānuvāca
bahūni mē vyatītāni
janmāni tava cārjuna ।
tānyahaṃ vēda sarvāṇi
na tvaṃ vēttha parantapa || 4-5 ||

The Blessed Lord said : Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Parantapa (scorcher of foes). [Chapter 4 – Verse 5]

अहं क्रतुरहं यज्ञः
स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यम्
अहमग्निरहं हुतम् ॥ ९-१६ ॥

ahaṃ kraturahaṃ yajñaḥ
svadhāham aham auśadham ।
mantrō'ham aham ēvajyam
aham agnirahaṃ hutam || 9-16 ||

I am the Kratu ; I am the sacrifice; I am the offering (food) to pitrs (ancestors); I am the medicinal herb, and all plants; I am the mantra; I am also the clarified butter; I am the fire; I am the oblation.
[Chapter 9 – Verse 16]

- I had Many Janmas.
- As Rama also

One reality Brahman :

- 3 Vyavaharika Appearances
- Krishna uses - 1 Paramartikam I
- 3 Vyavaharika Krishna, Jagat, Ishvara

Svetasvatara Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai I

tam ha devam atmbuddhiprakasam mumuksur vai saranam aham prapadye II 18 II

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18]

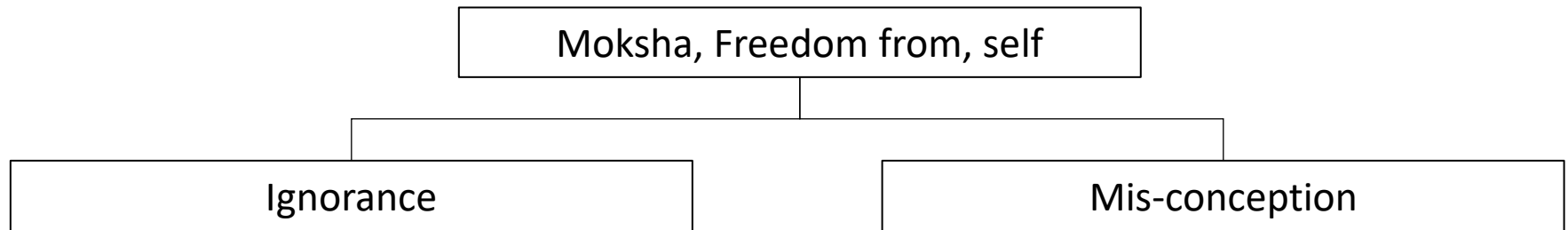
- I created Brahma
- Do home work of 4 - I - Intellectual, academic
- Jnani can use 4 - I - Avatara

Nididhyasanam Sloka :

- Jnani has facility to shift I to any one of the four
- Comfortably use 'I' for all 4 and mean it, then I am Jnani

f) Akhanda Bava Sthithi Reva Moksha :

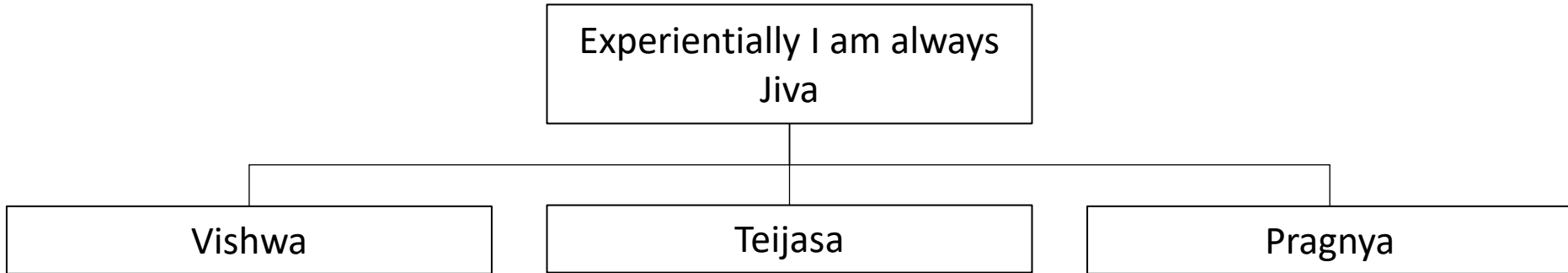
- Moksha is when I can remain as indivisible Brahman
- I should have the Awareness that I am Paramartika I
- Akhanda Bava, indivisible always
- **I appears as Jiva, Jagat, Ishvara but I remain always as Akhanda Bava.**
- **Sthithi, Abidance, as Non-divisible Brahman is Moksha.**
- Abidance in centre of Gravity, Anchored in Brahman, play the role of Jiva, father, son, Husband, a game, a Drama, Enjoyable.



- Freedom from intellectual and emotional Samsara.

Last Question :

- How do you know that there is a Non-dual Brahman behind this triangular Phenomenon.



- During Pralayam also, I am Jiva with Karana Shariram.
- Experientially I am always Jiva, what I experience is Jagat, Ishvara is the creator.
- Vyavaharically, only Jiva, Jagat, Ishvara are available
- How do you know absolute reality underlying these 3
- Our instruments of knowledge can only reveal these 3
- Ishvara - Infer, there is God
- How do I know Adhishtanam Brahman?
- There is only one Pramanam

g) Brahman Advitiye :

- With reference to Adhishtanam Brahman, which is myself

h) Srutaya Pramanam :

- Only if you accept Sruti Pramanam, this knowledge will be available
- Sraddha in the Sruti as Upajeevya (Primary) Pramanam is compulsory to arrive at this knowledge.

Otherwise, Guru will Say :

- Wish you all the Best
- Upanishad is Pramanam, instrument of knowing this Advitiyam Brahman (Non-dual Brahman)
- Dialogue between Guru and Sishya is over, Shankara concludes.

Lecture 45 (Verse 101 to 104)

Revision - Verse 101 :

वेदान्तसिद्धान्तनिरुक्तिरेषा

ब्रह्मैव जीवः सकलं जगच्च ।

अखण्डरूपस्थितिरेव मोक्षो

ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ 479 ॥

vedāntasiddhāntaniruktireṣā

brahmaiva jīvaḥ sakalam jagacca |

akhaṇḍarūpasthitireva mokṣo

brahmādvitīye śrutayaḥ pramāṇam || 479||

The final opinion of all discussion of Vedanta is, That the Jiva as well as the entire universe are Brahman alone, that liberation means to be rooted in Brahman, the indivisible entity. (The statement) That Brahman is Non-dual has its authority in Sruti. [Verse 479]

- Shankara has completed last topic in form of Jeevan Mukti and Videha Mukti.

Jeevan Mukti	Videha Mukti
Explicit	Indirectly

- This Division only from Ajnani, Laukika Drishti, worldly, angle from Jnanis own standpoint, Shastric Standpoint, there is no difference between Jeevan Mukti and Videha Mukti.
- Both from standpoint of the Availability of the body.

Jnani :

- Presence or absence of Physical body makes no difference at all.

- Continuity of Movie or end of Movie does not make any difference for the Screen.
- Screen is ever free from the movie, whether the movie is on the screen or not.
- Jnani looks upon himself as Nitya Mukta... Whether the body is Present or not.

Vivekachudamani :

- Dehasya Moksha Na Mokshaha
- Dropping the body not Moksha, figuratively called Moksha from Agyanis angle.
- What is real Moksha?
- Avidya, Hridaya Granthi, Moksha
- Dropping Avidya Granthi knot of ignorance in the heart because of which I am tied down to the body.
- Knot has to be removed
- Only a Jnani knows - How to remove the knot of 3 Sharirams and remain free.
- Jnani alone knows whether he has dropped or not.
- It is a subjective view
- People talk of Jivan Mukti and Videha Mukti from the standpoint of body, whose existence and Non-existence is not relevant to a Jnani.
- Jeevan Mukti and Videha Mukti from Laukika Drishti
- Nitya Mukti from Shastriya Drishti (Verses 97 to 100)

Revision - Verse 101 :

वेदान्तसिद्धान्तनिरुक्तिरेषा

ब्रह्मैव जीवः सकलं जगच्च ।

अखण्डरूपस्थितिरेव मोक्षो

ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ 479 ॥

vedāntasiddhāntaniruktireṣā

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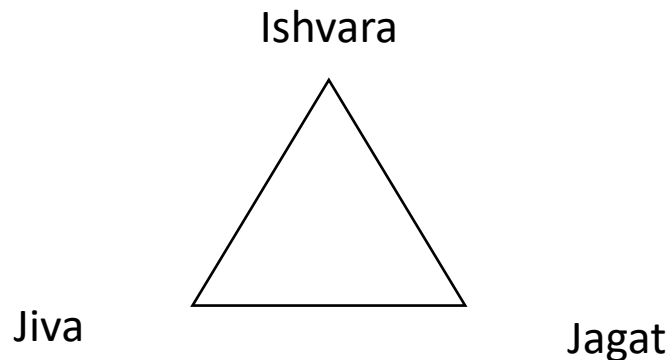
Completed teaching Sara :

a) Vedanta Siddanta Nirukta Sara

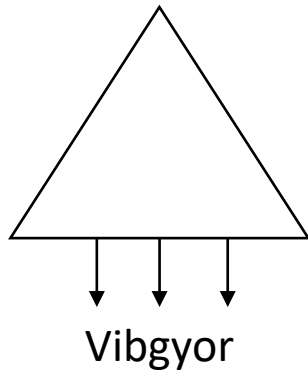
b) Braheiva :

- There is only one indivisible Brahman, Paramartika Satyam, Absolute reality.

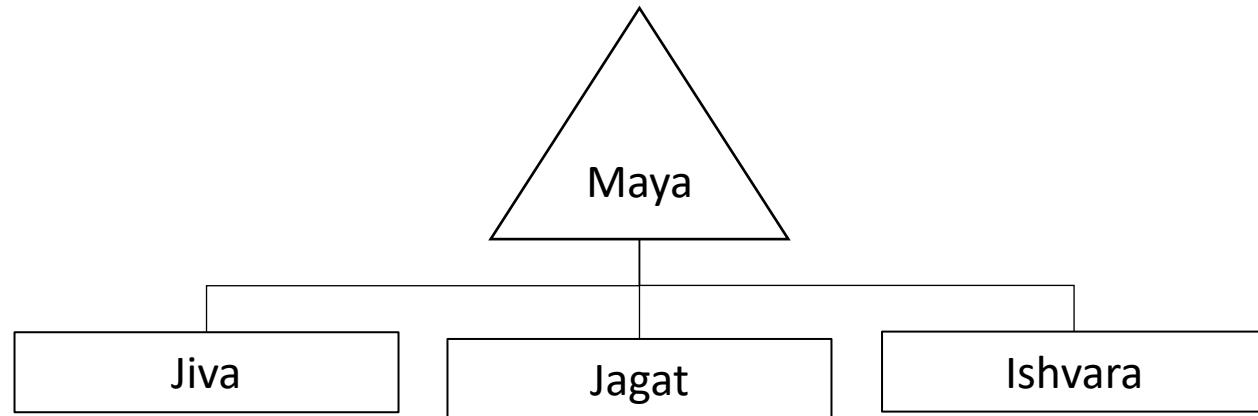
One Brahman - Through Maya Prism appears :



One white Light



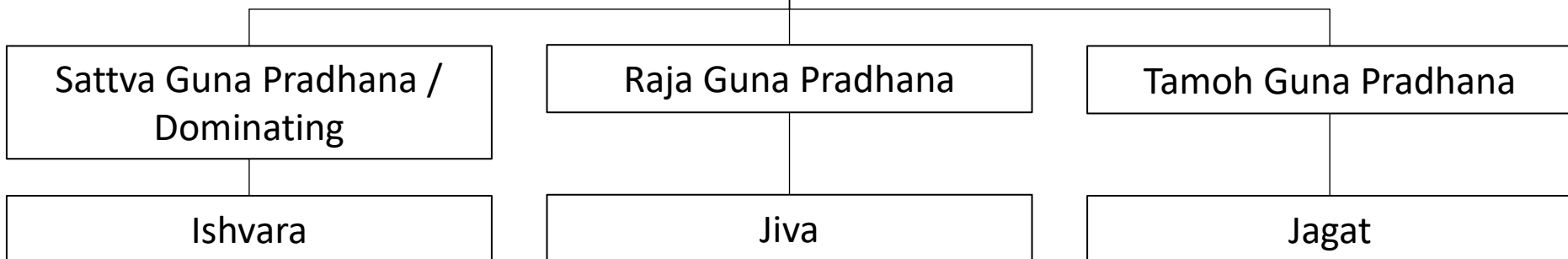
One Brahman



Panchadasi - Chapter 1 :

One Brahman appears as
Prakirti

One Prakirti appears as 3
Fold



- One Brahman divides into 3
- Empirical Trifurcation can't bring about any real change in Brahman.
- Brahman continues to be Akhanda.

- Jnani : Anchored in the knowledge of Brahman
- That Brahman I am
- The undivided Brahman I am, even though I appear as Jiva
- Ishvara is a Jnani, remembers I am Brahman, even though Empherically appearing as Ishvara

c) Akhanda Sthitti Reva moksha :

- Never loosing sight of fact, I am Akhanda Brahman
- This is called moksha
- To arrive at absolute, undivided Brahman, we have only means of knowledge.
- Sense organs, logical reasoning, can't reveal that Brahman.
- Scientific explorations can't reveal Brahman
- Only one instrument of knowledge = Veda
- Without coming to Veda one can't know Brahman
- Aveda vitu tam Brihantam Na Manute

d) Brahma Advitiya :

- w.r.t. Non-dual Brahman

e) Srutaya Pramanam :

- Vedanta is Pramanam
- This is message of Vedanta - Dialogue between Sishya and Guru
- Strategic time out.

- Sishya goes to do Nididhyasanam, to internalize teaching.
- Assimilates and comes back to Guru

Reintroduces to Guru :

- Now, what I am, after the teaching.

As student	Sishya
Terrible Samsari	I am no more Samsari but am Brahman

- Clue for mode of Nididhyasanam
- All efforts fructified.

Verse 102 :

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।
नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥ 489 ॥

dhanyo'ham kṛtakṛtyo'ham vimukto'ham bhavagrahāt |
nityānandasvarūpo'ham pūrṇo'ham tvadanugrahāt || 489||

Blessed am I , I have reached the Fulfillment of my life and am free from the 'Shark' of transmigration. I am the embodiment of eternal bliss, I am the infinite, all by your grace.
[Verse 489]

- Words of sishya.

a) Aham Dhanyaha :

- I am most fortunate, made use of 3 Advantages, I am Jeevan Mukta, Jnani.

Verse 2 :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

durlabham trayamevaitaddevānugrahaHetukam |

manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage. [Verse 3]

Person is fortunate :

- i) With Human birth
- ii) Having Desire for liberation
- iii) With an Opportunity to be Guided.
 - Make use of Mahapurusha Samshaya.
 - Don't waste Advantage

Study Group :

- Each student takes one verse

Chapter 14 - Are you Gunateeta?

- Shishya convinced - Most fortunate, teaching has fructified for me, tells to Guru.

b) Kruta Akruttyoham :

- Completed primary duty of human being.
- Krutyam = Karyam = Vihitam
- Duty in society, important, not discharging leads to Pratyavaya Papam.

- Duty discharged social, religious, family, dharma Shastram - Veda Purva Bhaga - Feels relaxed.

Veda Purva	Vedanta
Gives duties towards dharma	Gives duty to myself as Jiva, imprisoned individual

- Free yourself from Prison called Samsara, Jeeva Bhava.
- Possible only in Human birth
- Discover Brahman Status, Brahma Bhava.

It is your responsibility to release yourself from the Prison of Jeevan Bhava and discover Brahma Bhava / Status.

Vedanta :

- Fulfillment of duty is preparation for fulfilling this Primary duty.
- Rinani Trini Kritye...
- Primary duty = Self enquiry
- Discharge this duty, then fulfillment is immeasurable.

You can truly Say :

- Aham Kruta Krityaha
- I have discharged all my duties.
- Even if deficiencies in other duties, I am not able to discharge, failed partially. Regrets will go away.

Taittiriya Upanishad :

एत ह वाव न तपति । किमह साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etagn-ha vava na tapati | kimahagn-sadhu nakaravam |

kimaham papam-akaravamiti | sa ya evam vidvanete atmanagn sprnute |

ubhe hyevaisa ete atmanagn-sprnute | ya evam veda, ityupanisat || 2 ||

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

- Duty caused Burden goes away once this primary duty is fulfilled.

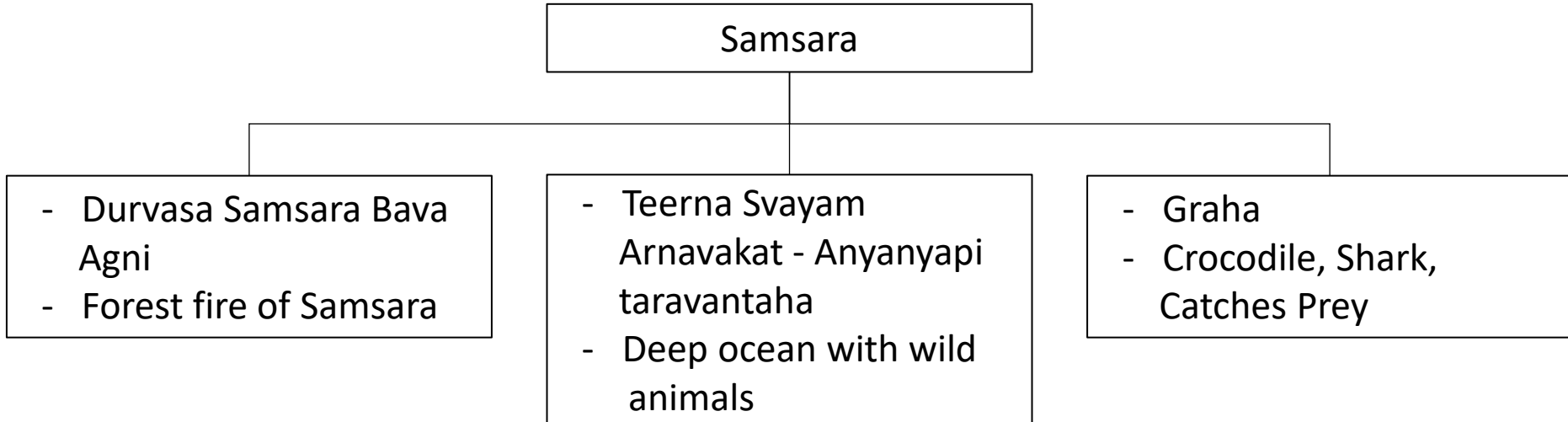
Jnani given Title :

- Kruta Kritya, one who is really fulfilled w.r.t Duties.

b) Aham Kruta Kritya - Why?

c) Vimuktoham Bhava Grihat :

- Because - I have freed myself from Clutches of Samsara called Bhavaha.



- Grinnai iti Grahaha
- Hiding - Gajendra moksha, huge elephant caught by powerful crocodile
- Hold is strong, can't wriggle out
- Gajendra called God Lord, he came in Garuda vahana, with Sudharshana chakram, Killed crocodile and killed Gajendra.
- Every one of us is Gajendra

Samsara is like crocodile in the form of :

- Self ignorance and self misconception, I am Jiva this strong notion is the Crocodile.
- Very powerful notion, caught my Buddhi, does not leave the student.
- Struggles to wriggle out Screens - Oh Lord
- Prapannaha - I Surrender to you, Bhagawan comes in the way of Veda Pramanam.
- Vedo Vidangaha = Name of Bhagawan.

- Garuda = Guru
- Chakra = Su-darshanam = Right knowledge of oneself = Atma - Brahma Aikya Jnanam.
- Self ignorance, self misconception, Crocodile is destroyed.
- I am out of Jiva Bhava - I don't have status of Jiva anymore.
- Aham Brahma Asmi with the help of Veda Sudarshana Chakram, I have got released from Samsara.
- Now I am free.

Who am I?

d) Nitya Ananda Svarupoham :

- I am embodiment of Ananda.
- I am happiness itself who give happiness to others.
- I reflect in my own mind, Making the mind very happy for getting this knowledge, fulfillment.
- I am embodiment of happiness
- My mind is extremely happy because of this knowledge.

Happiness	Happy
As Atma	w.r.t Mind

- I am of the nature of the eternal happiness.

e) Poornoham :

- I No longer look at myself as insignificant dot
- All worlds are dot in me
- Nothing is away from me, distant from me, Nothing is different from me
- I include everything, therefore I am Pooranaha

Katho Upanishad :

य एष सुप्तेशु जागर्ति कामं कामं पुरुषो निर्ममाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,

Tad eva sukram tad Brahma, tad eva amrtam ucyate.

Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [2 - 2 - 8]

- No World can stay outside me
- If they go outside me, they can't exist.
- I am the one who gives existence to all Lokas.
- Sarve Lokaha Tasmin Sritaha...
- 14 Lokas in me
- Parallel Universes - Grand design by Stephen Hawking.

- Gist of modern cosmology
- 10 x 500 Universe - One followed by 500 Zeros
- Farthest universe within me
- I don't lack anything, miss anything - Aham Poornaha Asmi...

f) Tvad Anugrahat :

- I am able to declare all this in front of you, because of your teaching, not seeing, touching - Tava Anugrahat.

Verse 103 :

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।

केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ 517 ॥

sarvātmako'ham sarvo'ham sarvātīto'hamadvayaḥ |

kevalākhaṇḍabodho'hamānando'ham nirantarah || 517||

I am the universal, I am all in all, I am transcendent and non-dual,
Kevalakhandabodho'hamanando'ham Nirantarah [Verse 517]

- What I have got through your teaching?

a) Moksha Samrajyam :

- Empire, Sovereignty, Svarajyam = Sva - Rat

Taittiriya Upanishad :

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ।
सुवरित्यादित्ये । मह इति ब्रह्मणि ।
आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।
वाक्पतिश्चक्षुस्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति । आकाशशरीरं ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् इति प्राचीनयोग्योपास्व ॥ २ ॥

bhūrityagnau pratitiṣṭhati | bhuva iti vāyau |
suvarityāditye | maha iti brahmaṇi |
āpnoti svārājyam | āpnoti manasaspatim |
vākpatiścakṣuṣpatiḥ | śrotrapatirvijñānapatiḥ |
etattato bhavati | ākāśaśarīraṁ brahma |
satyātma prāṇārāmaṁ mana ānandam |
śāntisamṛddhamamṛtam iti prācīnayogyopāśva || 2 ||

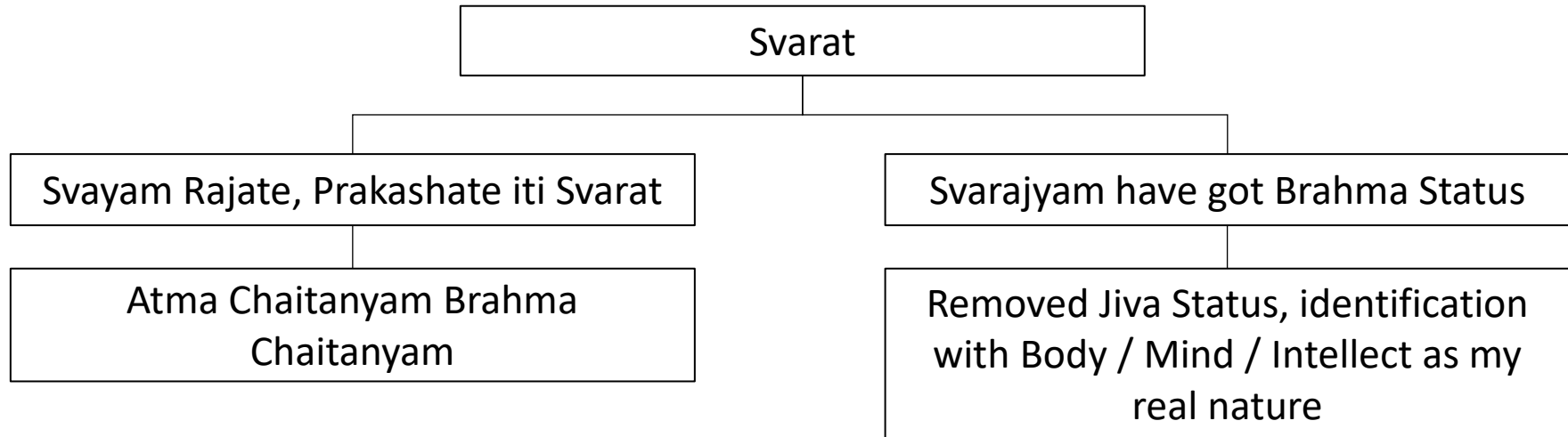
With the word Bhuh, he stands in fire; in the air in the shape of Bhuvah; as Suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the lord of speech, lord of the eyes. Lord of the ears, the Lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life Prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient Yoga culture, meditate. [1 - 6 - 2]

Chandogyo Upanishad - Chapter 7 :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा
पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत
आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं
मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु
कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते
क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो
भवति ॥ ७.२५.२ ॥
॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmaivādhastādātmopariṣṭādātmā
paścādātmā purastādātmā dakṣiṇata ātmottarata
ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ
manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna
ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu
kāmacāro bhavati atha ye'nyathāto viduranyarājānaste
kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmacāro
bhavati || 7.25.2 ||
|| iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]



- Therefore I have freedom from Jiva Bhava because I am Svarat Brahma.

Chandogyo Upanishad - Chapter 7 :

- Svarat - Another meaning
- Rat - Raja = Ruler
- Sva - Rat = Svayam Raja = Jnani = Swami = King = Ruler
- Not Dasa, Dasoham Bhavana gone, Swami Bhava has come.
- Dasa Bhava = Anya - Rajanaha, consider some one, Swami is ruler
- Look Upon someone else as Ruler.

Upanishad :

- Jnani Swami alone gets liberation
- Ajnanis, Dasas
- Ye Anyathato Viduranyarajanaste Ksaiyaloka Bhavanti tesam sarvesu....

- Dasas who don't come to Swami - Aham knowledge, will get temporary visit to other Lokas.
- May go to the Loka of their Swami - Vishnu - Shiva - Lokam
- All Lokas - Perishables cannot give eternal moksha
- Mind may go to several Lokas daily 100 times but the best is Brahma Loka the Self.
- Tatah Kim - You may go to Brahma Loka, Vaikunta Loka, Kailasha will not give Liberation but temporary benefit.
- As long as one does not have Atma Sakshat Kara - Aparoksha Jnanam - Direct knowledge, going to any Loka makes no difference
- Moksha - Real Vedantic teaching - It is here and now by Atma Sakshatkara... Atma Brahma Samashnute.
- I have Moksha Samrajyam, best feather in my cap

b) Esha :

- Atma glory is the highest glory

c) Vibhuti = Real Glory = Attainment of Moksha

d) Bhavat Krupa Sree Mahati Prasadat :

- Because of your compassion, which is the most valuable grace.
- Comes out as grace, Mahi to respect, Value, Acquired Sree - Sacred.
- Gurus grace is his teaching.

e) Maya Prapta :

- Attained by your grace indebted to you life long.
- Tuition fees = infinite Money

f) Sri Mahatmane Namō Namastestu Astu :

- Only Payment = Sakshat Namaskara
- Janaka gives himself and Kingdom as his Namaskara.
- Generous person, Jnani
- Punaha Namaha Astu

Who is Jnani after Moksha :

- Nididhyasanam Slokas Verse 488 to 517

Verse 104 :

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।

स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ 525 ॥

svameva sarvathā paśyanmanyamānaḥ svamadvayam |

svānandamanubhuñjānaḥ kālaṁ naya mahāmate || 525||

O Noble one! Beholding the self, always contemplating upon the self which is non-dual and enjoying the bliss of the self, you should spend your time. [Verse 525]

- Our Guru - Shishya relationship was to transfer this knowledge and it has fructified.
- We need not physically maintain Guru - Shishya relationship.
- All Sadhanas meant for Moksha.

- Brahmacharyam, Grihastha, Vanaprastha, Sanyasa - Duties are spiritual sadhana.
- Vividisha Sanyasi = student sanyasi
- 3 Ashramas - Sacred thread - Binds one to duties for spiritual growth.
- Danda binds sanyasi - Paramahamsa Sanyasa...

Guru :

- Don't require Nididhyasanam, keeps Danda, gives up Danda.

Dandi Sanyasi	Danda Rahita
- Amukhya Paramahamsaha	<ul style="list-style-type: none"> - Parivrajaka Vidwat Jnani Sanyasi - Mukhya Paramahamsa Sanyasi - Free from Rules Regulations

- Vedic injunctions Non-relevant, lead life as per your Vasanas.

Guru offers Suggestion :

- Practice Nididhyasanam as a source of Joy.
- Enjoys Jeevan Mukti with Nididhyasanam not as Sadhana but as Atma Ratihi, Atma Truptaha, Atma Santushtaha
- Sapta Bhumika - 7 Stages
- 4th Stage - Jnana Yoga completed
- 5, 6, 7 Stages - Not compulsory, Practice Yogic Meditation Variyan, Variha, Varishtaha.
- Available for self enjoyment.

a) Svameva Sarvatah Pashyan :

- Parivrajaka free traveler, No family, house, Ashrama

May you not forget :

- **You alone are appearing everywhere with different Nama Rupa**

Previously :

- Bhagawan appears as the world

Now :

- **I am appearing as the world**
- **Under all circumstances, you see yourself behind all Nama-rupas in the form of existence principle**

b) Maya Manaha Svam Advayam :

- Look upon yourself as pure existence which is Non-dual
- Pot is, Chair is
- Pot - Chair - 2 Names
- Isness - One all pervading existence in inert universe
- One all-pervading consciousness in all living beings
- Existence consciousness is Non-dual, You are Sat chit Ananda Atma

c) Sva Anandam Anubunjanaha :

- invoking your higher nature.

यत्रोपरमते चित्तं
निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं
पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatrōparamatē cittam
niruddham yōgasēvayā |
yatra caiva'tmanātmānam
paśyannātmani tuṣyati || 6-20 ||

When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his own Self; [Chapter 6 – Verse 20]

- Sit and enjoy your glory as revealed in Vedanta
- Continuously enjoying your own higher nature

d) Kalam Naga Mahamate :

- Rest of your life - Spend in joy
- On great disciple, with great wisdom - Brahma Jnanam
- Guru addresses Sishya as great jnani
- Guru and Shastram give freedom to Jnani to lead any type of life that he wants.
- Nistrigunye Nishadam ko Vidhi - ko Nishedaha
- No rules, regulations
- Will not total freedom lead to licentious life?
- Yateshtachara - will jnani lead licentious life - No sacred thread, no Danda...

- Veda is convinced, Jnani does not require external control
- Invisible Jnanam gives self restraint, will not do any adharma
- If person abuses freedom given, Bhagawan knows - You are pseudo jnani = Ajnani, will get agami Papam.
- Quacks in Vedanta not model
- Externally controlled dharmic person or Internally controlled dharmic person.
- Every one should continue to be dharmic
- No scope for licentious life
- Jnani incapable, will withdraw from life and will be Vedanta Vakyeshu Sadha Ramantaha.
- If he has such tendency, may serve society as Loka Sangraha
- What you feel you do, you are free now.
- Guru Summarises teaching as Parting advice.
- Remember the teaching, like Krishna teaches in Chapter 18
- Remember teaching, spend rest of life in Nididhyasanam, dialogue over in Verse 524.

Verse 105 :

इति श्रुत्वा गुरोर्वाक्यं प्रश्रयेण कृतानतिः ।

स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥ 577 ॥

iti śrutvā gurorvākyaṁ praśrayeṇa kṛtānatiḥ |

sa tena samanujñāto yayau nirmuktabandhanah || 577||

Hearing the words of the teacher, the disciple prostrated to him with reverence, and obtaining his permission, went his way, freed from bondage. [Verse 577]

- Shankara comes up and winds up Vivekachudamani teaching.
- Next 2 Classes will complete 108 Verses
- 40 Meditation verses from Vivekachudamani - Aids for Vedantic Meditation - Nididhyasanam.
- Every student has to come to Nididhyasanam, these verses will be useful.
- What is significance of Nididhyasanam taught in 40 Verses.

Lecture 46 (Verse 104 to 108)

Revision - Verse 104 :

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।

स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ 525 ॥

svameva sarvathā paśyanmanyamānaḥ svamadvayam |

svānandamanubhuñjānaḥ kālaṁ naya mahāmate || 525||

O Noble one! Beholding the self, always contemplating upon the self which is non-dual and enjoying the bliss of the self, you should spend your time. [Verse 525]

- Verse 102 and 103 - Shishya came back after Nididhyasanam and said Tat Tvam Asi teaching has worked and shishya is able to clearly Claim.
- Without doubt, reservation, can claim I am Jagat Karanam.

• **Aham Satyam, Jagat Mithya, world comes out of me, existing in me and because of me, will resolve into me = Fact.**

- When world Drama is happening around me, I am untouched by all events.
- All Points clear to me, your teaching has worked.
- I look upon myself as a liberated one.
- Teacher winds up, concludes
- Summarizes teaching and says now you are free to move around in the world.

Shankara Visualizes dialogue :

- Between 2 Sanyasis.

Guru	Sishya
<ul style="list-style-type: none"> - Vidwat Sanyasi - Jnani - Srotriya Brahma Nishta - Parivrajaka, keeps moving without staying in one Place 	<ul style="list-style-type: none"> - Vivididha Sanyasi till now - Had desires for learning - Veditum Ichha Vividisha - Becomes Vidwat Sanyasi - Stays in Gurukulam - Practices Sravanam and Mananam - Becomes Parivrajaka Sanyasi and freely Moves about

Sishya :

- Not with Vidhi or Nisheda.
- Goes as per Vasana, Svabava as long as you require Nididhyasanam, let Nididhyasanam continue in and through Vyavaharika.
- Life becomes sitting - Moving Nididhyasanam, for one to enjoy Jeevan Mukti.

Revision - Verse 104 :

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।

स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ 525 ॥

svameva sarvathā paśyanmanyamānaḥ svamadvayam |

svānandamanubhuñjānaḥ kālaṁ naya mahāmate || 525||

O Noble one! Beholding the self, always contemplating upon the self which is non-dual and enjoying the bliss of the self, you should spend your time. [Verse 525]

a) Svameva Sarvata Pashyan :

- Whatever you are doing, remember you are seeing yourself.

Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmāni māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- I am all pervading consciousness appearing as the Pluralistic world with different Nama - Rupa.
- Svam Eva Pashyan
- Atmanam Pashyan, need not tell outside people but may you not forget that.

Anatma	Nama Rupa Sahita Atma
Observed Atma	Both observed and observing one, Atma

- Observing Atma (Ekatma) and Observed Atma.

b) Svam Advayam Manyamana :

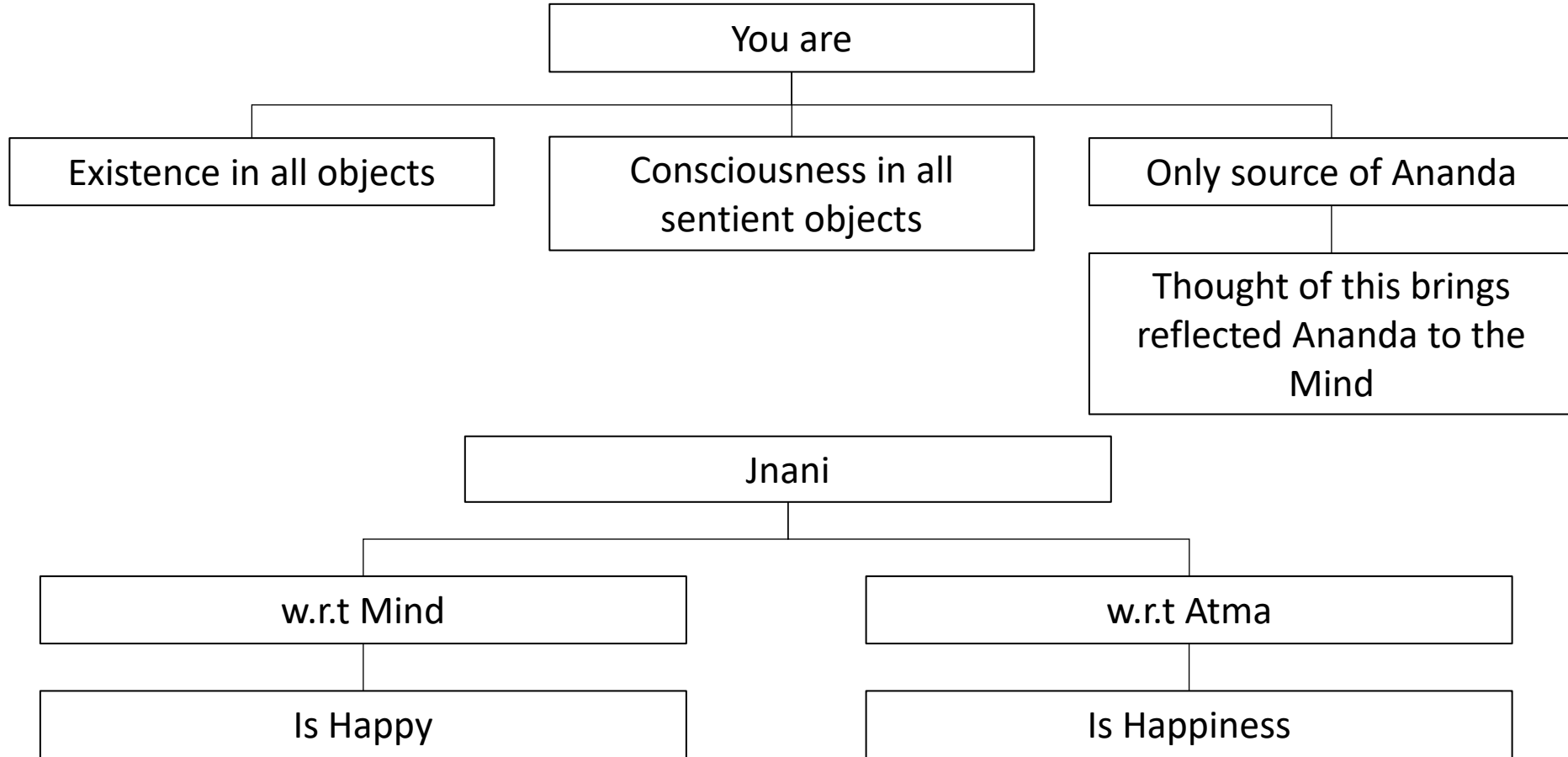
- Looking at yourself as Non-dual self.
- You have nothing to be frightened of Brihadaranyaka Upanishad :

अथ हेममासन्यम् प्राणमूचुः, त्वं न उद्गायेति;
तथेति, तेभ्य एष प्राण उदगायत्; ते विदुरनेन वै न
उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पप्मनाविध्यन्;
स यथाश्मानमृत्वा लोष्टो विध्वंसेत, एवं हैव
विध्वंसमाना विष्वञ्चो विनेशुः, ततो देवा अभवन्,
पराऽसुराः; भवत्यात्मना, परास्य द्विषन्भ्रातृव्यो
भवति य एवं वेद ॥ ७ ॥

atha hemamāsanyam prāṇamūcuḥ, tvam na udgāyeti;
tatheti, tebhya eṣa prāṇa udagāyat; te viduranena vai na
udgātrātyeṣyantīti, tamabhidrutya papmanāvidhyan;
sa yathāśmānamṛtvā loṣṭo vidhvaṃseta, evaṃ haiva
vidhvaṃsamānā viṣvañco vineśuḥ, tato devā abhavan,
parā'surāḥ; bhavatyātmanā, parāsyā dviṣanbhrātr̥vyo
bhavati ya evaṃ veda || 7 ||

Then they said to this vital force in the mouth, 'Chant (the Udgītha) for us.' 'All right,' said the vital force and chanted for them. The Asuras knew that through this chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed. [1 - 3 - 7]

- No 2nd thing.



c) Sva Anandam - Anu Bunjanaha :

- Invoke your own Ananda Svarupa and enjoy that Ananda.

d) Kalam Naya :

- Throughout life, this is one option.
- 2nd Option : Do Loka Sangraha by teaching, Writing or help others.
- If student is Grihastha Jnani continue duty - Family, functions.
- Can renounce Grihastha Ashram and take up Sanyasa Ashrama.

- Jnani Grihastha has to do a lot of acting, Do Pretention.

Example :

- Parent interacts with baby, When he chooses to be with the Joy of the body.
- **Pretend sad incident, compassionate, not hypocrite.**
- Others interested in the world not in Vedanta, you are interested in Vedanta but have to live together.
- Be prepared, pretend, use diplomacy, don't talk Vedanta.

Gita :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya
jñānāvasthitacētaśaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- Go through Pancha Maha Yagya at skeleton level = Loka Sangraha
- Doing Puja or any work, knows I am not doing anything.

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

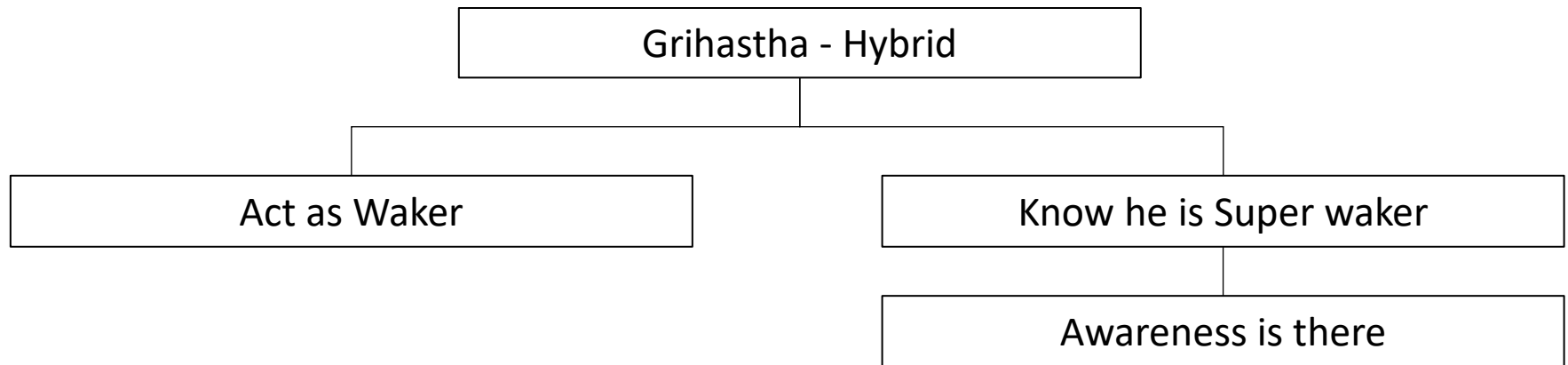
प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

Ajnani :

- Dvaita Bhakti
- Does Puja
- In end remembers, Bhakta Jiva and Puja deity (Worshipped) are empherical manifestations of me who am Brahman.
- Meditates at end of Puja nothing to ask god.
- Thank you, I have this knowledge.
- Aham Akarta, Abokta, don't have Punya - Papam.
- Don't want Punya Papam for which Karta status required.
- Grihastha has 2 Channels running Parallely.



- **After waking up, imagine you are going back into the dream again with total Awareness that it is a Dream.**
- **Waker continuing dream is super waker Jnani continuing a grihastha life.**

Jnani - Never forgets Advaitam

Grihastha

- Internal Sanyasi
- Jnana Karma Sanyasi
- Not Vividisha or Vidwat Sanyasi

Sanyasi

- Parivrajaka

- Spend rest of Prarabda, Eh Mahamate, wise student.
- Student and shishya dialogue over.

Revision - Verse 105 :

इति श्रुत्वा गुरोर्वाक्यं प्रश्रयेण कृतानतिः ।

स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥ 577 ॥

iti śrutvā gurorvākyaṁ praśrayeṇa kṛtānatiḥ |

sa tena samanujñāto yayau nirmuktabandhanaḥ || 577||

Hearing the words of the teacher, the disciple prostrated to him with reverence, and obtaining his permission, went his way, freed from bondage. [Verse 577]

a) Iti :

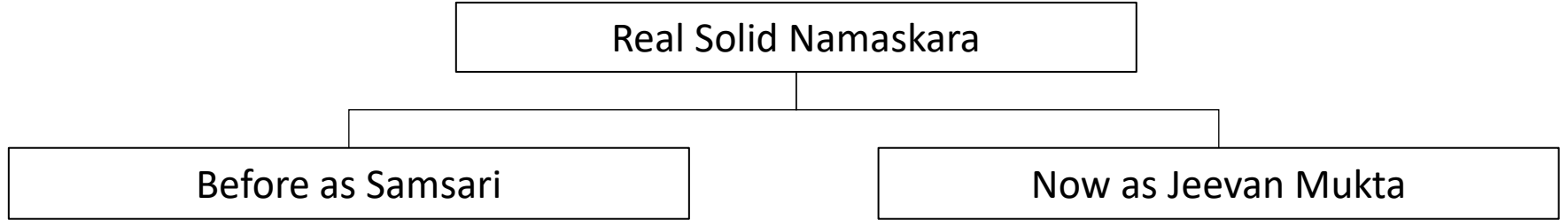
- Part dialogue is over
- Ends entire dialogue Started in Verse 21 to 104

b) Guroho Vakyam Srutva :

- Having heard teachings of guru and Parting Advice.

c) Prashra Yena Krutaniti Abavatu :

- Prashra Yena : reverentially, Kruta Natihi, Sishya offered Sashtanga Namaskara.
- Anatihi = Namaskaram.



d) Saha :

- Sishya After Namaskara

e) Samanujnataha Abavatu :

- He was permitted by Guru to leave him.
- Formal relationship broken

Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

- In Vyavaharika Drishti he will still be Guru.
- Bavat Dvaitam Sada Kuryat.
- Kriyat Dvaitam Na Karhichitu Advaitam Trishu Lokeshu
- Na Dvaitam Guru Na Saha...

- **May you remember Advaitam within only.**
- **In transactions respect differences in duality and relate appropriately.**
- **In Vyavahara no Advaitam**

- Advaitam is the truth in all 3 Lokas but even after Jnanam, when you meet Guru, do Sashtanga Namaskara for worldly purposes, relationship continues.

f) Saha Nirmukta Bandanaha San Yayan :

- Bandah = Mistaking Jiva Bhava as myself, self misconception is gone.
- One who has dropped Shackles for good.
- Muktah Purusha.
- Yayau - He went away, Parivrajaka Sanyasi
- Vidwat Sanyasi - Rainy season stays in one Place, Danda means discipline, Follows Chaturmasya Vratam.
- After dropping, need not follow disciplines.
- Now all stay in Ashrama, Take spirit of Sanyasa, rules not followed now.

- Parityajya Vajati, gives up everything.
- Books Pramanam, till I get Prama.
- What he remembers, uses for Nididhyasanam.

What does guru do?

- Guru loses status of Guru

Verse 106 :

गुरुरेव सदानन्दसिन्धौ निर्मग्नमानसः ।
पावयन्वसुधां सर्वा विचचार निरन्तरः ॥ 578 ॥

gurureva sadānandasindhau nirmagnamānasah |
pāvayanvasudhām sarvām vicāra nirantarah || 578||

And the teacher, his mind immersed in the ocean eternal bliss, forever wandered about, indeed blessing the whole world. [Verse 578]

a) Evam :

- Like disciple, Guru also left the place.

b) Nirantharam Vichachara :

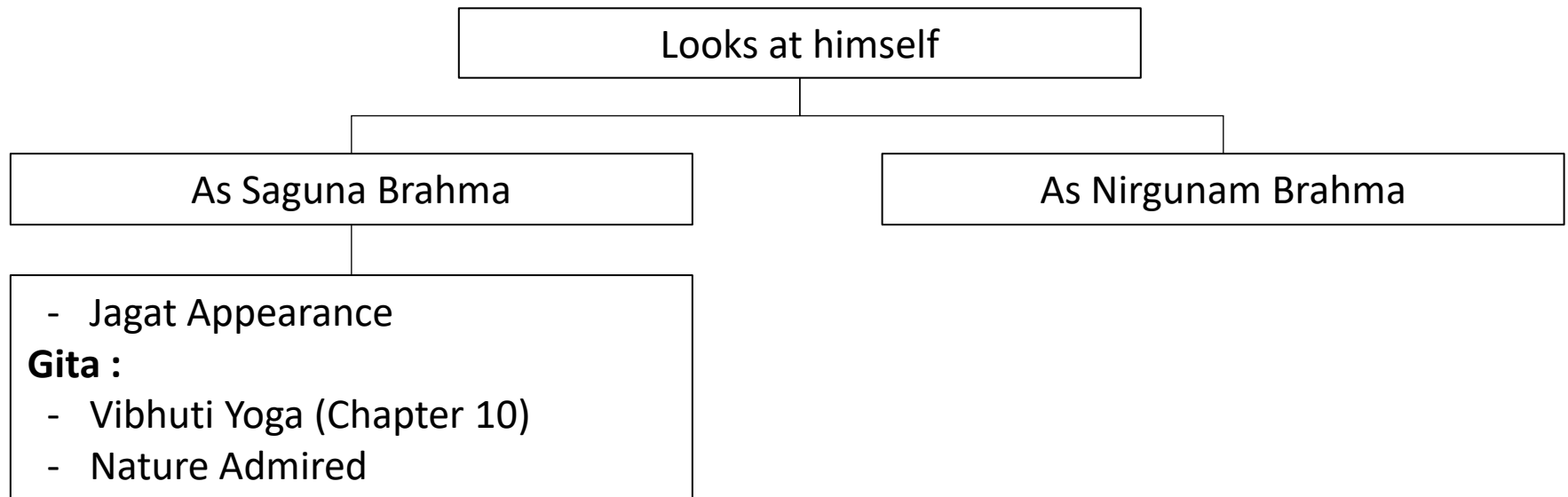
- Moved about continuously without Break.
- 1, 3, 5, 7 - Nights stay in one Place.

c) Vasudam Sarvam Pavayan :

- When Shishya comes, guru Shares knowledge.
- Teaching also Samsara, some don't teach.
- Some remain in cave, Observe Silence.

Model :

- Can be comfortable living alone
- Pavan Sanctify, purify, Punati, Pavayati, through teaching
- All time immersed in teaching, Looking at himself as Nirgunam Brahma or Saguna Ishvara, and looks at whole world.
- Looks at wonderful sunrise..
- Mind has only one Pre-occupation - immersed in teaching.



Bhakta	Jnani
Admires world as Vishwaroop Ishvara	Admires as my glories

- **Appreciation, Admiration, Joy continues for the world.**

d) Sada Ananda Sindau :

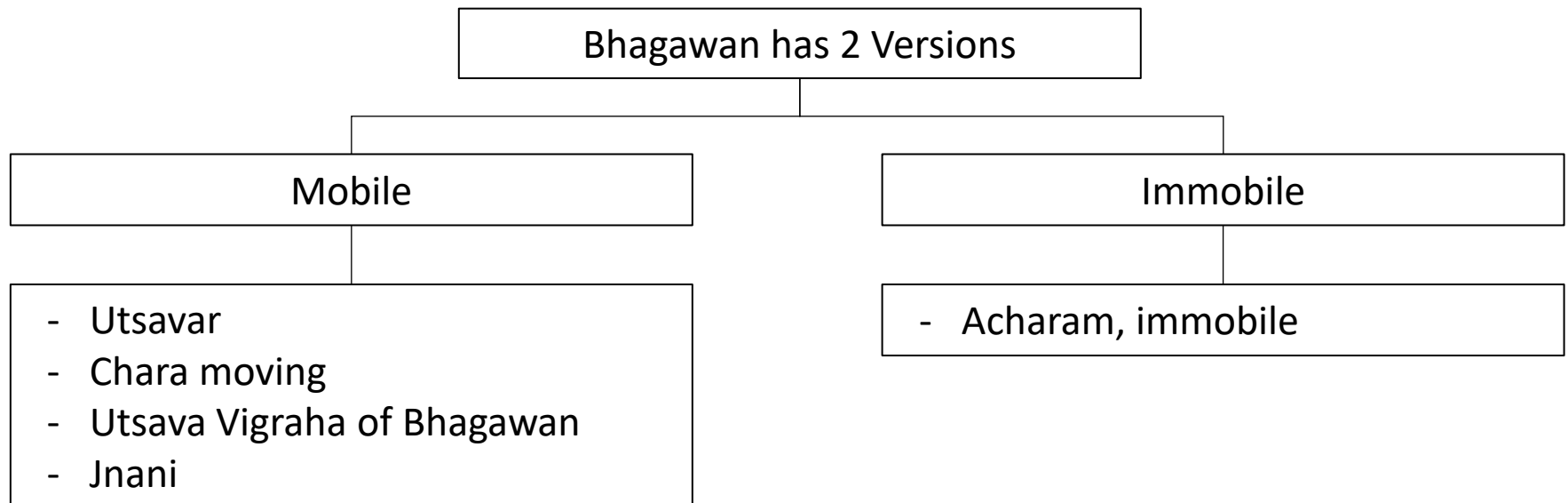
- In the ocean of Ananda

e) Nirmagna Manasaha :

- His mind immersed, soaked, drenched, Gulab Jamoon in Syrup.
- Jnanis mind in Syrup of Ananda - Sada always
- Sindou = Ocean
- Nirmagnah = Immersed
- Manasam = Mind

• **With mind immersed in Brahma Ananda, Guru moves about, Sanctifying the earth.**

- Dve Rupe Vasudevasya Charachara Meracha....



- Guru Brahma, Guru Vishnu.

Verse 107 :

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।
निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ 579 ॥

ityācāryasya śiṣyasya saṁvādenātmalakṣaṇam |
nirūpitam mumukṣūṇāṁ sukhabodhopapattaye || 579||

Thus, by means of a dialogue between the teacher and the disciple, the Atman has been indicated for the easy comprehension of Seekers after liberation. [Verse 579]

a) Iti :

- In this Manner Guru and shishya have left
- Shankara addresses students.

b) Atma Lakshanam Nirupitam :

- Through Vivekachudamani, 577 Verses, 106 Verses.
- Atma Svarupam, nature of Atma has been revealed with the help of Shastra Pramanam.
- Atma = Self showing Mirror of Shastra.

Example :

- Can't see my face by any amount of effort.
- Using eyes, can't be seen

- **Seer can't be seen.**
- **Knower can't be known**

- I have no way of knowing who I am
- I require mirror called Shastram.
- Nature of self, Atma Vidya has been imported.
- In what manner?

c) Acharasya Sishyasya Samvadana :

- By Means of dialogue between Guru and Sishya, like Krishna - Arjuna Samvada.

Nature revealed for Whom?

- Not freely distributed, then value will go away.
- Youtube - Free, Value goes down
- Unless person specifically asks and Guru makes it difficult, to check sincerity of Student.

d) Mumukshunam :

- For those who seek Moksha...

e) Sukha Bodha :

- For effortless understanding

f) Upapaddaye :

- Summarized Vedic teaching in this Vivekachudamani.

Verse 108 :

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-
खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।
अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-
त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥ 581 ॥

saṁsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-
khinnānām jalakāṅkṣayā marubhuvi bhrāntyā paribhrāmyatām |
atyāsannasudhāmbudhiṁ sukhakaram brahmādvayaṁ darśaya-
tyeṣā śaṅkarabhārātī vijayate nirvāṇasandāyīnī || 581||

For those who are afflicted in this Samsara by the burning pains caused by the scorching sunrays of the threefold sorrows (Adhyatmika, Adhidaivika and Adhibhautika), and those who, in delusion, roam in a desert in search of water, for them here is the glorious message of Shankara pointing out the ocean of nectar, the non-dual Brahman, within easy reach, in order to lend them to liberation. [Verse 581]

Shankara Asks?

- What is the relevance of Vivekachudamani for the humanity?
- Ancient, old become obsolete
- Gadgets - computer, mobile in 2 Years - Obsolete.
- Metaphoric verse imagery example, some crossing Vast desert to reach other side of desert.
- Walking from morning, Noon, tired, in the Middle of desert, Summer, Scorching rays of sun, sand Radiating heat, Calculations gone wrong, ration of water exhausted.
- No water in hand, have to go long way.
- May not survive, in the Middle of Desert.
- Looking for water see mirage water, disappointed, more thirsty because of running.¹⁰⁴⁵

In Desperate situation :

- Guru comes shows where water is, Dig underneath - Pure water is there.
- Gives knowledge and goes
- Dig and get water, get back life, which was almost gone.
- What is the relevance of words of guru for thirsty person?
- What money you have to pay?
- You wont know Value because you sit in A/c Room with water bottles around.
- Similarly Samsaris are those who have understood problem of Samsara and are thirsty for Moksha.
- Samsari's, Travellers, Anaadi Kala, Travel body to body.
- World, desert, Has no water, Has no peace and Joy



- Problem from all sides, no peace at all.
- Looking for peace, security, Happiness.
- Deluded, thinking worldly people, relationships, objects, will give peace and security.
- When they acquire those objects, strike those relationship.
- Don't find Joy and security from the world.
- More worried about their problems.

<ul style="list-style-type: none"> • All desire fulfillment in the world which are like Mirage water, illusory happiness.

- Looking for real security, Moksha imagine a Guru comes
- Gives knowledge = Peace, security, happiness are available with you in real self.
- Dig a little bit
 - Panchakosha - 5 Layers.
 - Sharira Trayam - 3 Layers
- By Viveka you do find out Satchit Ananda Atma, discovering which, you wont ask for peace, security, Happiness.
- You are immortal
- For Thirsty people, words of Guru immensely valuable.
- Similarly, for Samsaris, who have discovered the problem, the Vivekachudamani, words are invaluable.

a) Samsara Adhvani Tapa Bhanu Krana Probhuta Avyatha Kinnam :

- Split 1, 00, 000 Compounds, you will know Sanskrit reasonably.
- Khinnanam - Chinnamam distressed
- Samsara = Course of worldly life
- Yatha - Varieties of Pains caused by 3 fold Tapah, Probhuta - caused by.

b) Bhanu Kirana Tapaha :

- Afflicted by pains of Tapah Trayam.
- Tapah Trayam, Scorching sun
- Problems of life, Thirst, distress of Traveller, Distress of Jiva
- 1st Part of story.

c) Jala Kankshaya Maru Bhuvi Branthya Pari Bramyatham :

- Pari Bramyanthi desert Travellers roaming about
- Branthya - Deluded by Mirage water.
- Maru Bhuvi in the desert Land roaming in desert land.
- Roaming in desert land.
- Jalakankshaya in search of pure Drinking water.
- Desperate need for water
- Jivas searching for Peace, security, happiness.
- Looking at Mirage water called worldly possessions, relationships, Materialistic enjoyments, they are seeking.
- All is mirage water, Pseudo for them.

d) Esha Shankara Bharathi :

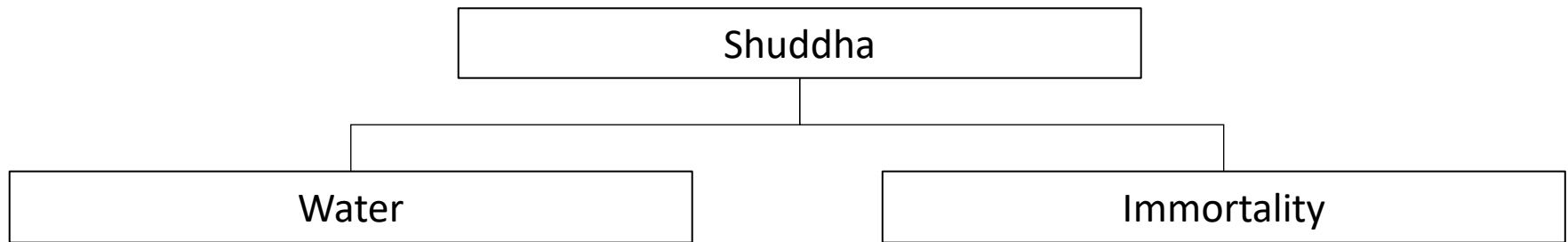
- Words of Vivekachudamani

e) Darshayanti :

- Is Showing, revealing for thirsty Jivas, Samsari Jivas

f) Atya Asanna Sudham Buddhim :

- This ocean water body.



- For thirsty people, words reveal water body.
- For Samsari Jivas, words revealing water body called immortality, Ocean.
- Where is the ocean?
- Adhi Asanna : it is extremely close by
- Desert people travelling all over but water under their feet.
- Similarly, I am travelling all over for happiness.
- Right under the Panchakoshas is the Ocean of Immortality, Happiness
- Fountain of Atma Ananda is Available.

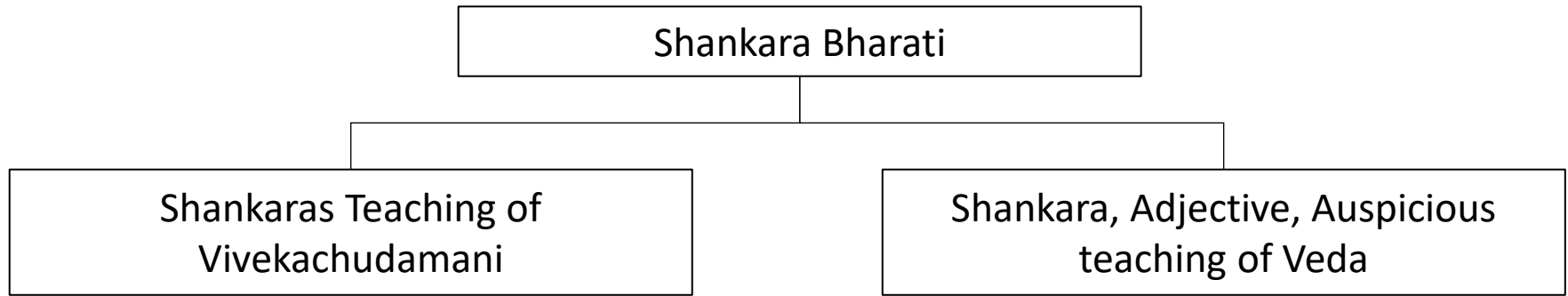
g) It is Sukha Kharam :

- Source of infinite Ananda.

h) Advayam Brahma :

- It is the only source called, Non-dual Brahman - Ocean of Joy

i) Shankara Bharati Darshayanti :

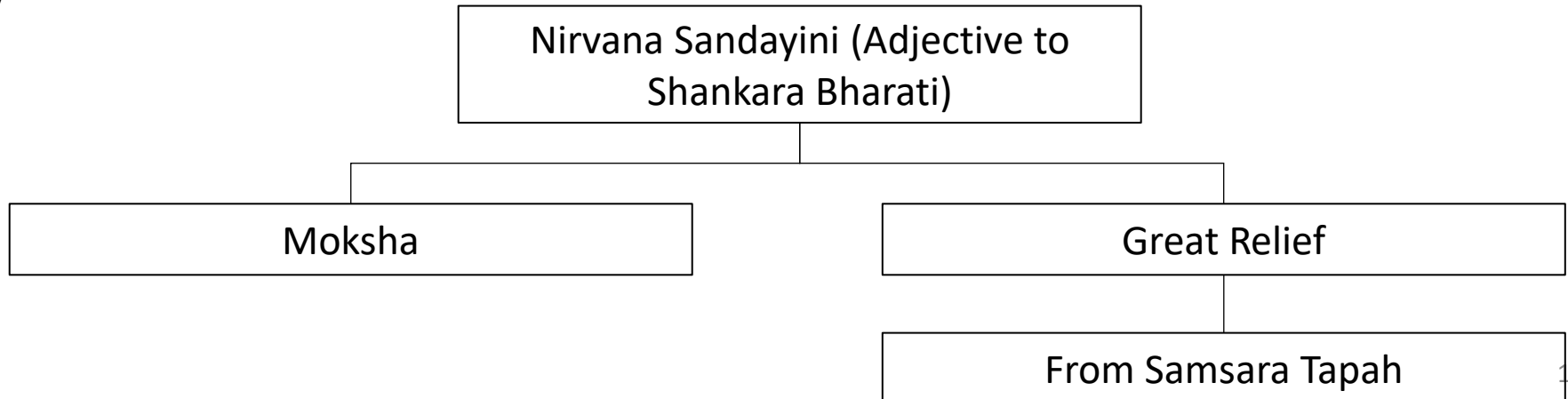


- Reveals Atma Ananda as the only source of Happiness.

j) Vijayate :

- Auspicious teaching stands out as the most Valuable, Precious one which will be understood only by a Thirsty Mumukshu.
- Otherwise, Vivekachudamani is a time Pass.

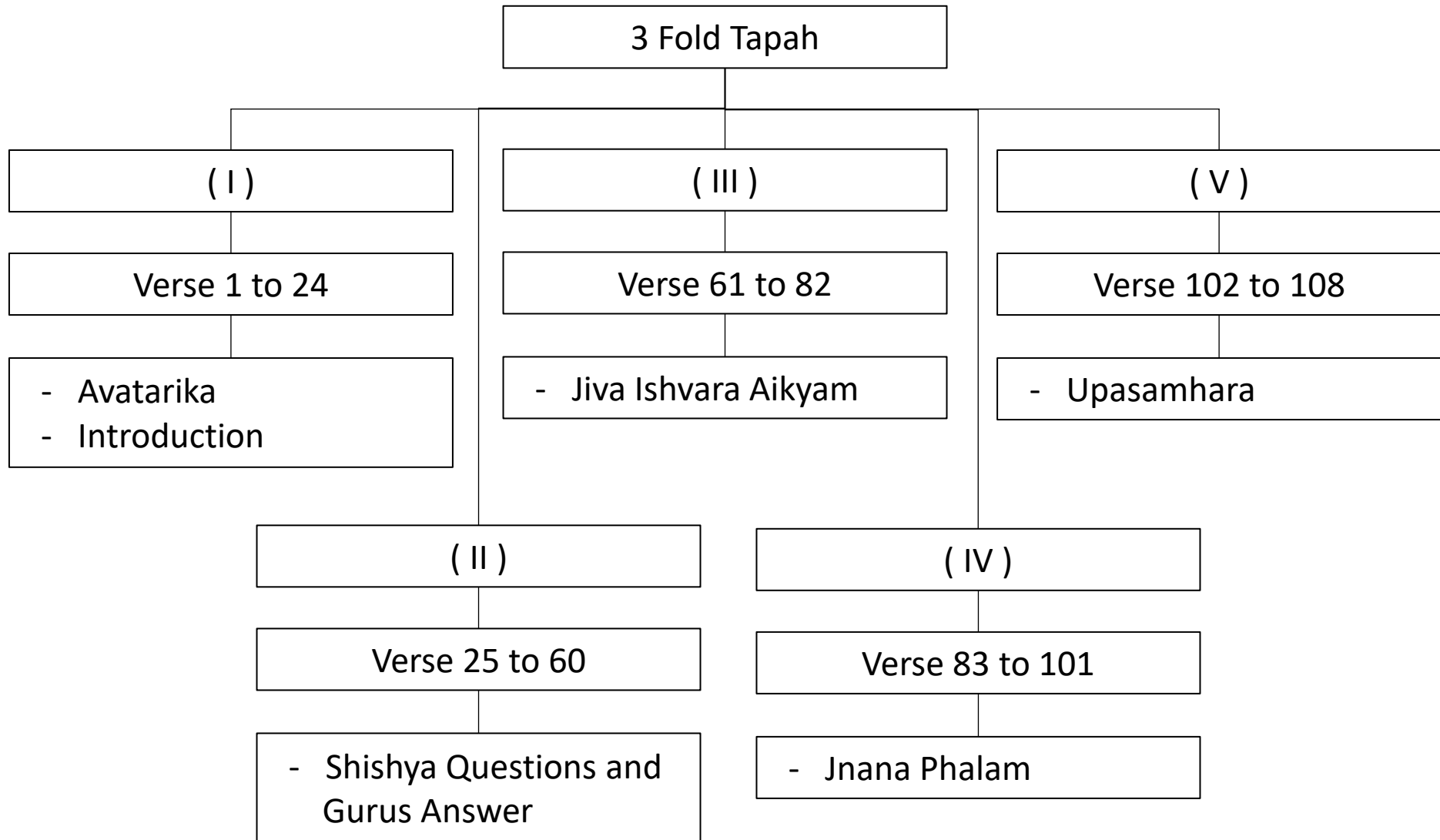
k) :



- These great relieving words of Shankara, Stands out, Showing only source of “PSH” - Peace, security, happiness.
- Condensed version of Vivekachudamani is over.
- Read 1st Verse to remember - I will continue study Again.

Lecture 47

Summary - 108 Verses :



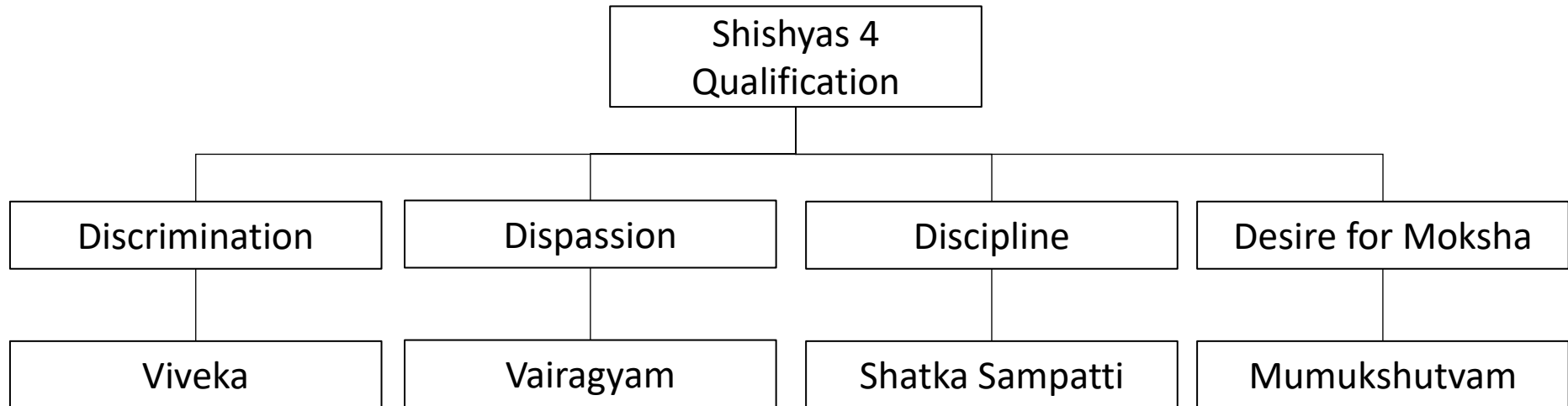
Topic 1 :

- Glorifies Human birth, can attain Moksha.

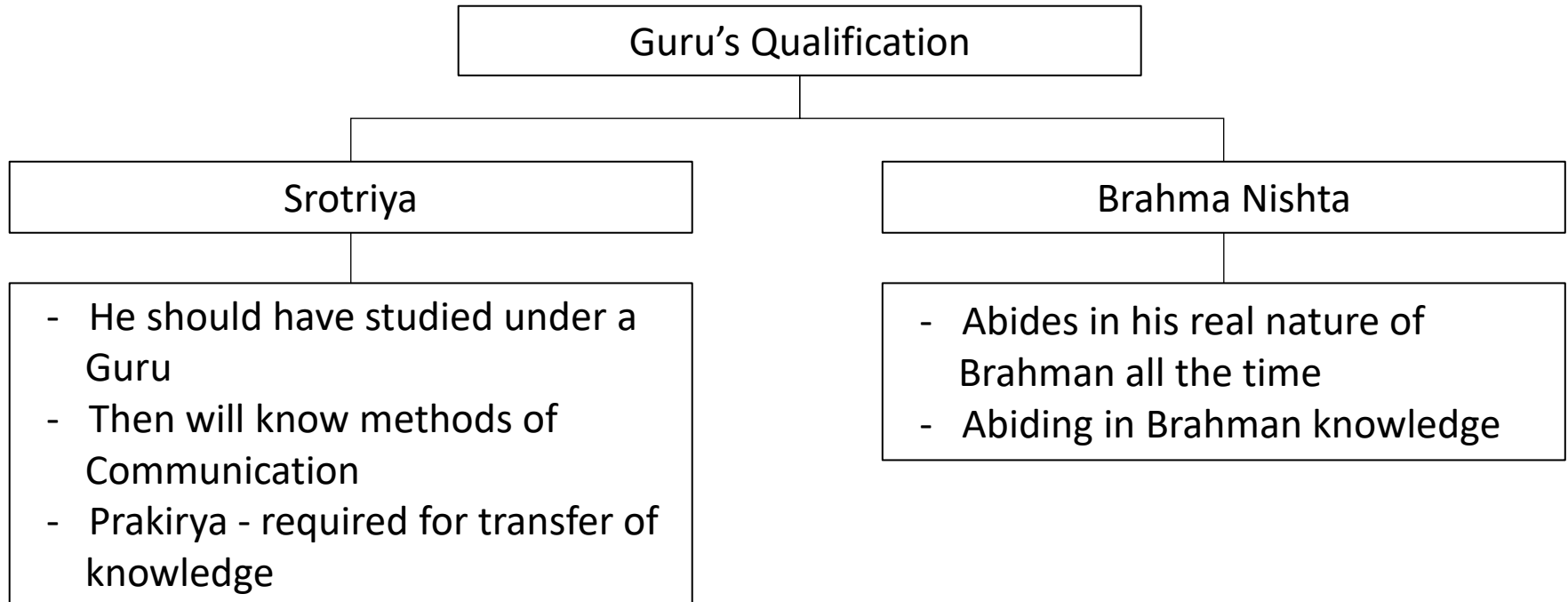
- Validate only if utilized for Moksha
- Otherwise, invalidate
- What is the means - Sadhanam for Moksha?
- Self knowledge - Only means of Moksha
- Vedantic enquiry is only means, self - Knowledge
- Vedantic enquiry will give Moksha only when it is done assisted by Guru.
- Become disciple, Go to guru, do self enquiry, get self knowledge and be liberated.

Guru shishya Lakshanani :

- Qualifications required for Guru.



- One has to acquire with help of Sadhanas - Karma Yoga and Upasana Yoga.



- Sishya goes to guru with Sraddha and Bhakti.
- Reverence and faith
- Clearly ask for Moksha = Guru Upasadanam important.
- Parents approach other side for Marriage.
- Guru must have reason to accept a student.
- Acceptance = Shishya Sweekara

Guru Says :

- I know your problem, I will give you Solution.
- Stage ready.

Topic 2

- 7 Questions of Student.

Verse 25 :

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणम् ।

सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ 25 ॥

śāstrasya guruvākyaṣya satyabuddhyavadhāraṇam |

sā śraddhā kathitā sadbhīryayā vastūpalabhyate || 25||

That by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called Sraddha* by the wise; by this alone does Reality become manifestly clear. [Verse 25]

i) Ko Nama Bandaha?

- What is Bondage? Samsara?
- Mistaking Body - Mind sense complex as I
- Self mistake, Misconception, Adhyasa, Jiva Bhava, Ahamkara, well Crystalized individuality.
- Mistake is in intellect
- Samsara is an intellectual problem, intellectual study, knowledge important to remove misconception.

ii) Katham Eva Aagathaha :

- How did self mistake arise?
- Self mistake because of Self ignorance.

- **Atma Agyanat - Anatma Abhimana.**

- Self ignorance did not come it just “is”
- It never came, it has been there like any other ignorance

iii) Katham Asya Pratishta?

- How does it persist so long?
- Everything in creation Perishes in time

- **Whole universe perishes, self ignorance and self Bondage perpetuates itself.**

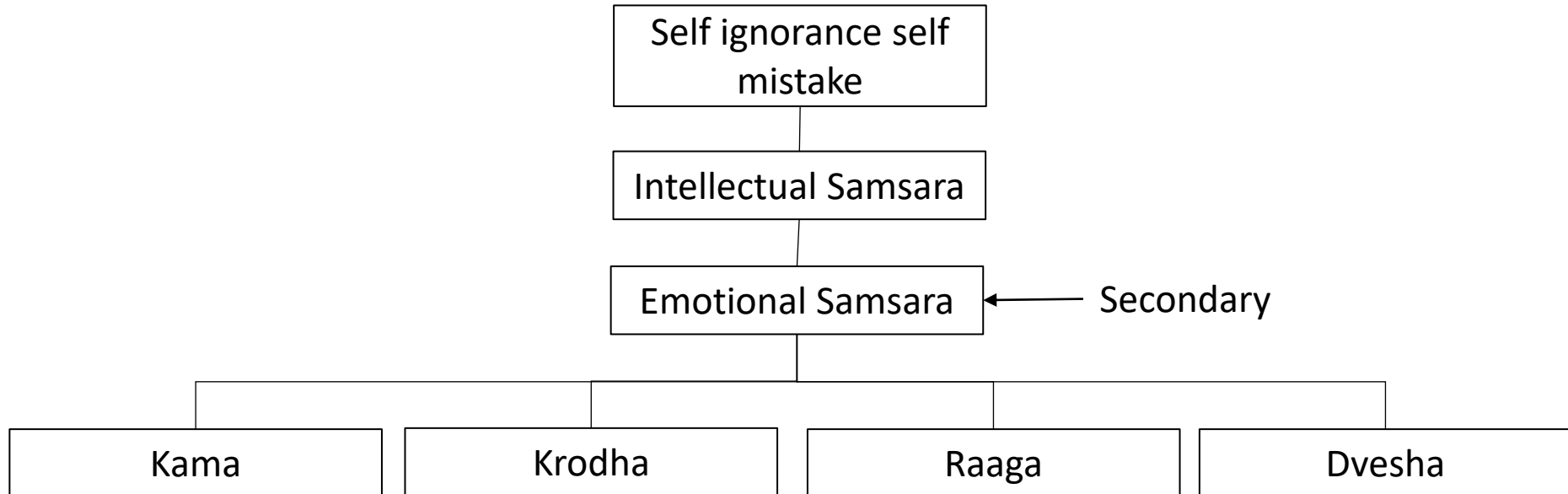
- Tree - 10 Comparisons.

Verse 43 :

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ 145 ॥

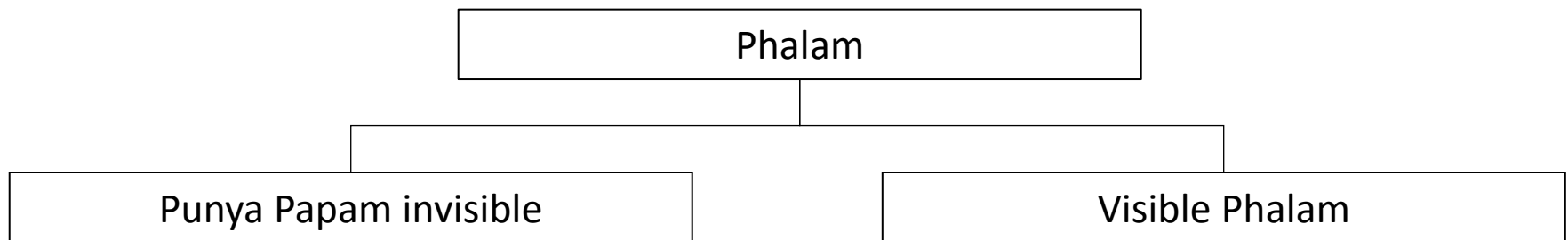
*bījam saṁsṛtibhūmijasya tu tamo dehātmadhīraṅkuro
rāgaḥ pallavamambu karma tu vapuḥ skandhoo'savaḥ śākhikāḥ |
agrāṇīndriyasamhatisca viṣayāḥ puṣpāṇi duḥkhaṁ phalaṁ
nānākarmasamudbhavaṁ bahuvīdhaṁ bhoktātra jīvaḥ khagaḥ || 145 ||*

Ignorance is the seed of the tree of samsara, the worldly existence. Body-identification is the sprout, desires are its tender leaves, actions are its water, the body is the trunk, the Pranas are its branches, the sense-organs are its twigs, the sense-objects are its flowers, different miseries born out of the varieties of actions are the fruits and the individual soul is the bird perched upon it. [Verse 145]



- **As an individual I have desire to acquire more, remove limitation, so that I feel Secure.**
- Sense of Limitation, leads to desires, Emotional problems caused by intellectual Samsara.
- Once emotional Samsara - Raaga - Dvesha comes, it will lead to Actions to fulfill desires.

- **Avidya, Kama, Karma**



- **Causes another Janma.**

- Intellectual Samsara, emotional Samsara, Physical Samsara, Acquire another body, Cycle of Birth - Death.
- In the next body Avidya, Kama, Karma, Karma Phalams continue, Punya Papam, next Janma.

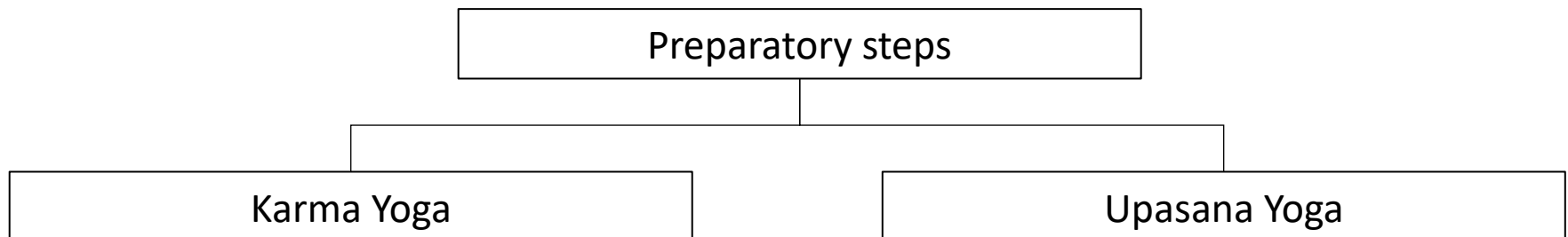
• **Ignorance, Mistake, desire, Action, Result, New Birth.**

- Original cause of Samsara is intellectual.
- 3rd Question is Answered, How Bandaha Persists.

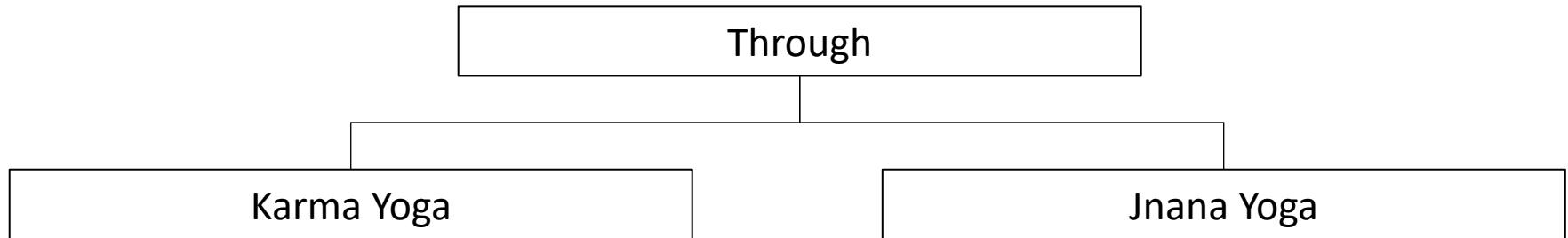
iv) Katham Vimoksha?

- What is Solution
- Instead of turning towards world with infinite desires, one has to diagnose problem.
- Change extroverted mind to self enquiry.
- Make mind introverted.

Extroverted Life	Introverted Life
- Materialistic Life	- Spiritual Life - Self enquiry



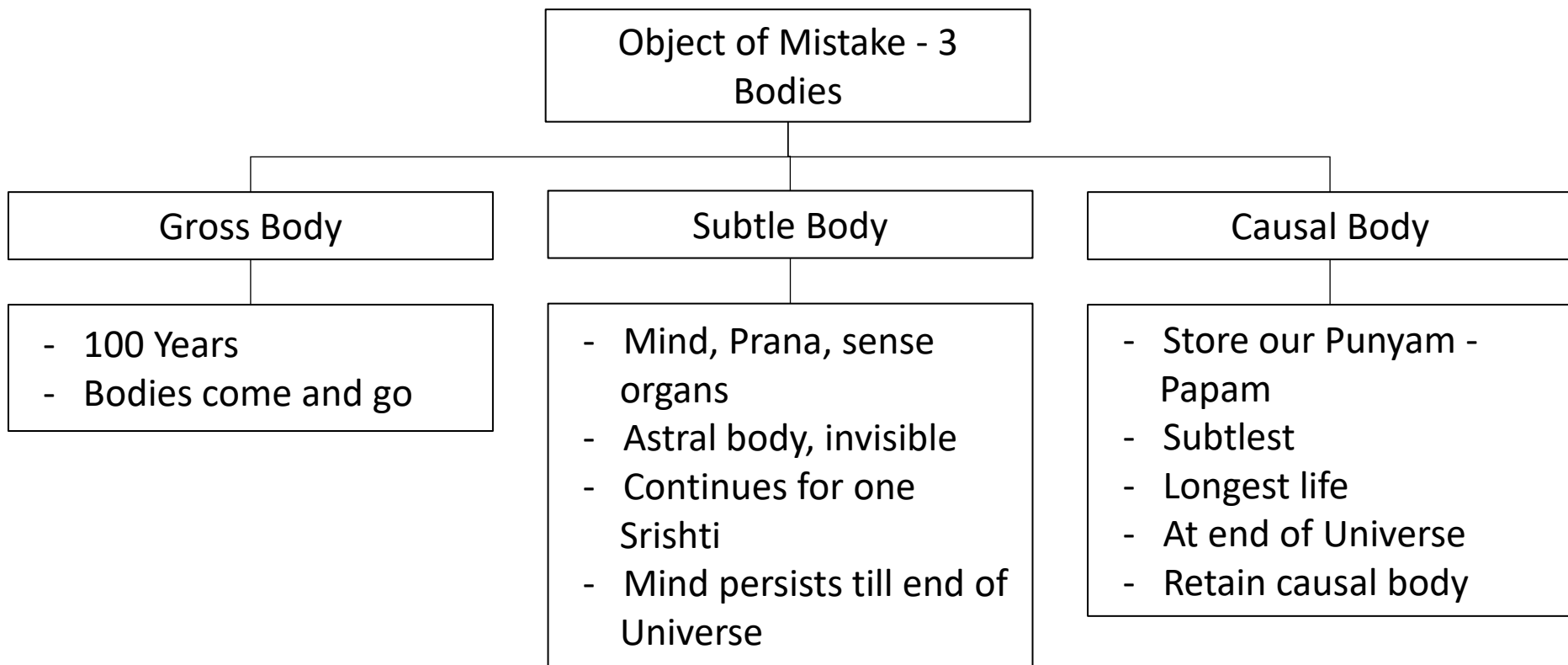
- Means of liberation = Practice Karma Yoga, Upasana Yoga, Bhakti, Moral values.
- All put together called Karma Yoga
- It prepares mind, gives 4 Fold Qualifications.
- None of them can give knowledge or liberation, fact.
- Prepare mind come to Jnana Yoga, Self enquiry under a Guru.
- You get self knowledge and free oneself from ignorance, Mistake, Kama - Krodha, karma, Phalam, Janma.
- Series Knocked off, Like dominos they fall.
- Katham Vimoksha?



- Sequentially Practice
- Initially Karma Dominates, Jnana yoga Plays Supportive role.

V) Ko Sau Anatma?

- What is not self, Anatma, which we mistake as the self
- We don't mistake desk, chair, Laptop, wall as our self.
- All Anatma - Mistaken one.



Causal Body :

- Stores my Punya - Papam, retains my Jiva Bhava, my individuality continues in Pralayam.
- Karana Shariram and Punya Papam responsible for next Srishti, next creation.
- Acquisition of new subtle, Gross body.
- Creation after creation comes and goes because of the Surviving Karana Shariram, the most powerful Anatma.
- We have mistaken them as ourself.

vi) Paramaha Kaha Atma?

- If Body - Mind - Intellect is Mistaken as self, really not self, what is the real self, I?
- What is best method to identify real I
- I continues throughout my life, changelessly, Non-variable.
- Body - Mind sense organs, Brain, Punya - Papam changes.
- Word I - Aham, I am, does not change.
- Real I - Non-variable, because word Aham continues.
- I must refer to something in me which is not changing.
- How can changeless I - Refer to changing - Sthula, Sukshma, Karana Shariram?

- **Look for something Changelessly available throughout life.**
- **It is the consciousness Principle which is Aware of changing conditions of Body - Mind - Intellect and Universe**

- Avastha Traya Sakshi, 3 States of mind come and go
- Waking, dream, sleep, changes, Time - Space, Changes,
- In deep sleep time - Space folded, but I am there as illuminator
- I don't register that in the mind but I register, that in the Karana Shariram.
- In the waking, I am able to recollect the sleep, Karana Sharira vritti - I don't know anything.
- Mind comes and goes - Awareness does not come and go.

- I - Slept, I - Dreamt, I - Am aware
- Consciousness is common, I am is common
- Therefore I am the Consciousness principle
- Changeless consciousness can't be part of dying changing body
- How can Non-dying, non-changing consciousness be a part of changing mortal body?

Therefore, we talked about 5 featured Consciousness as Atma :

- i) Consciousness not part, product, property of 3 bodies
- ii) Consciousness is an independent principle which pervades and makes them alive
- iii) Consciousness is not limited by the boundaries of the body
- iv) Consciousness survives even when the body dies.
- v) Pure Consciousness by itself is not Available for any type of Transaction.

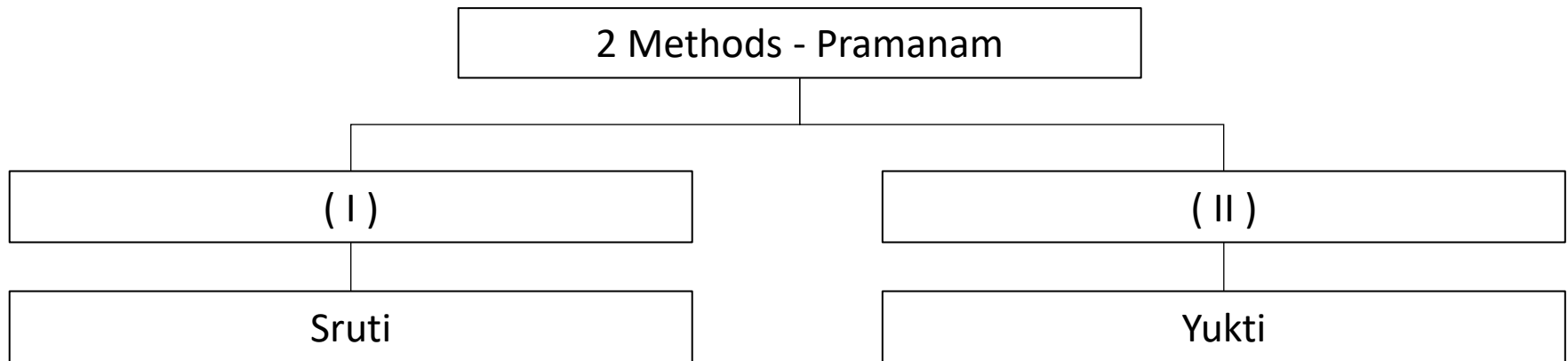
Nearest Example :

- Deep Sleep state, even with Karana Shariram, consciousness is not Available for transaction.
- I can't say 'I am sleeping' Karana Shariram is also gone.
- Pure consciousness is not at all Available for objectification, it is ever the Subject I.
- Absolute, transcendental, Non-transactional consciousness, is my real nature but that is Available for transactions when it is pervading Sharira Tarayam.
- Consciousness is Available for self Awareness.

- **Self Awareness is functional consciousness where Body - Mind is required.**
- **Non-functional consciousness means even self Awareness is not there.**
- Paramaha Atma is 5 Featured consciousness.
- Real self is consciousness

Vii Question :

- Tayor Vivekah Katham Mey Dat Uchyatam?
- How to differentiate Atma? Anatma?
- Intimately together, not able to separate body and Consciousness.
- Can't demonstrate Atma, we need intellectual separation which requires discriminative exercise.



i) Sruti Pramanam :

- Taittiriya Pancha Kosha Viveka - you are not Annamaya

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।
व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।
आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara
ātmā prāṇamayah | tenaiṣa pūrṇah |
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śirah |
vyāno dakṣiṇah pakṣah | apāna uttarah pakṣah |
ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apnana the left side, Akasa is the trunk, earth is the tail or the support about this also there is the following Vaidika Verse. [2 - 2 - 2]

तस्यैष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा
एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।
तेनैष पूर्णः स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।
सामोत्तरः पक्षः । आदेश आत्मा ।
अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा
तदप्येष श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya tasmādvā
etasmāt prāṇamayāt | anyo'ntara ātmā manomayah |
tenaiṣa pūrṇah sa vā eṣa puruṣavidha eva |
tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ |
tasya yajureva śirah | ṛgdakṣiṇah pakṣah |
sāmottarah pakṣah | ādeśa ātmā |
atharvāṅgirasah pucchaṃ pratiṣṭhā
tadapyeṣa śloko bhavati || 2 ||

Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it. [2 - 3 - 2]

Taittiriya Upanishad :

तस्माद्वा एतस्मान्मनोमयात् ।
 अन्योऽन्तर आत्मा विज्ञानमयः ।
 तेनैष पूर्णः स वा एष पुरुषविध एव ।
 तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
 तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।
 सामोत्तरः पक्षः । आदेश आत्मा ।
 अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा तदप्येष
 श्लोको भवति ॥ २ ॥

tasmādvā etasmānmanomayāt |
 anyo'ntara ātmā vijñānamayaḥ |
 tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva |
 tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ |
 tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |
 sāmottaraḥ pakṣaḥ | ādeśa ātmā |
 atharvāṅgiraṣaḥ pucchaṃ pratiṣṭhā tadapyeṣa
 śloko bhavati || 2 ||

Different from that made up of mind (Manas) is another inner soul made up of intelligence (Vijnana) and by that this (Manomaya-self) is filled. It also has the shape of Man. According to the human shape of the Previous, is the human shape of this one. Faith (Sraddha) is its head, righteousness (rtam) its right side, truth (Satyam) Its left side, Yoga is the trunk and total intellect (Mahah) is the tail and the Support. There is this following Vaidika Verse about it. [2 - 4 - 2]

Taittiriya Upanishad :

तस्यैष एव शारीर आत्मा ।
यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |
yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |
anyo'ntara ātmā''nandamayāḥ | tenaiṣa pūrṇaḥ
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṁ puruṣavidhaḥ | tasya priyameva śiraḥ |
modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |
ānanda ātmā | brahma pucchaṁ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

Atma = real you is not :

- Anna / Prana / Mano / Vigyana / Ananda Maya
- 3 Sharirams introduced as 5 Koshas.
- Use - Neti - Neti method given by the Veda

ii) Yukti - Logic :

- Drk Drishya Viveka.

i) Law :

- I am always different from what I experience

ii) :

- Drk is changelessly experiencing Drishyam

iii) :

- I experience table, chair, Body, Mind, I am not any one of them.

Drk	Drishyam
<ul style="list-style-type: none">- Chaitanyam- Ultimate knower	<ul style="list-style-type: none">- Mind - Body - world- 5 Koshas

- Internally I know sense organs, whether they see, hear, feel, smell, taste or not.
- In deep sleep state, I experience the Karana Shariram.
- Through Karana Shariram, I register the absence of all experiences in the Karana Shariram.
 - Karan Shariram
 - Object of Chaitanyam
 - Blankness or Avidya
- Therefore I observer am different from all Observed.

- I am Pancha Kosha Vilakshana, different from 5 Koshas, Sharira Traya Vilakshana, Avastha Traya Sakshi (Witness), observer of all Anatma.

- I use Body - Mind - Sense complex but I am not them.

- This is a huge progress
- I know Answer of 7 Questions

Next enquiry : Topic iii :

- Verse 61 to 82 - Jiva Ishvara Aikya Vichara - Mahavakya Vichara

Jiva	Ishvara
Created individual	Creator God

- Both are one and the same according to Upanishads
- Revealing sentence = Mahavakyam, Central theme of teaching.

How to identify Central theme?

- Mimamsa method, Science of Vedic interpretation, Tatparyam - 6 Markers - Clues
- Shad Lingani

Brahma Sutra :

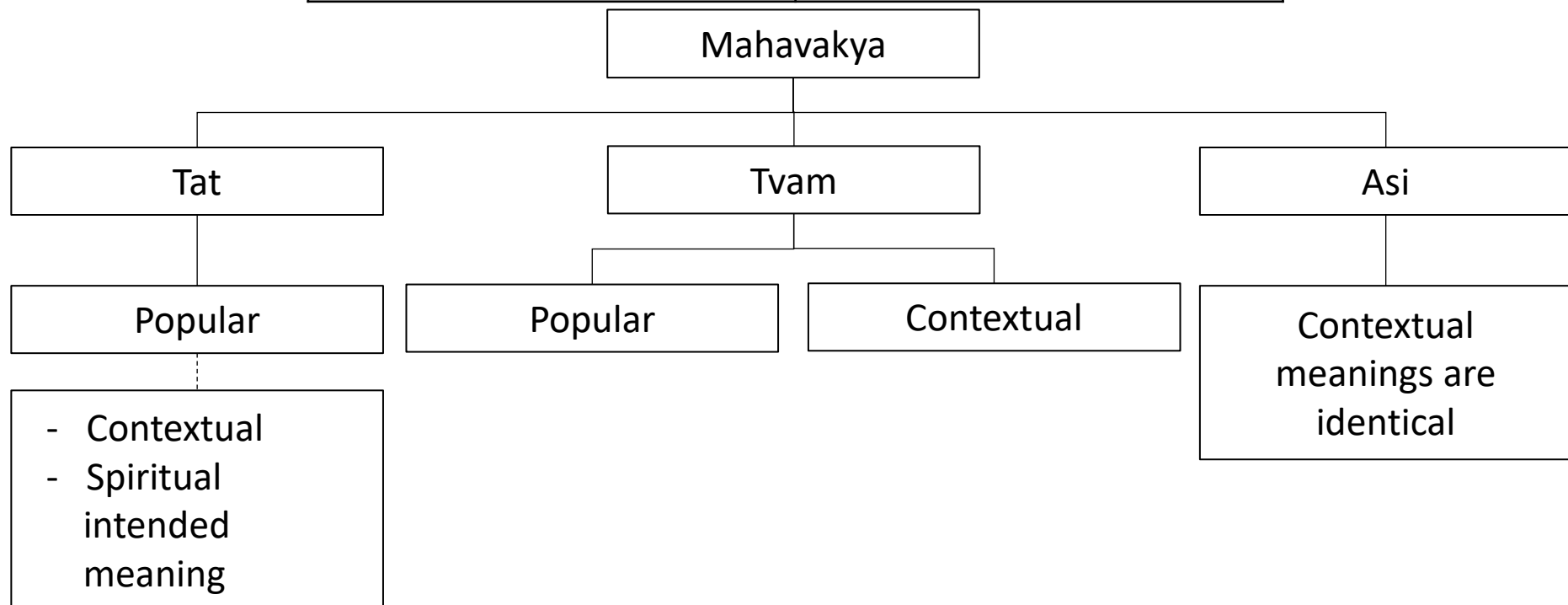
तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- Gist of enquiry
- Created individual and creator can't be equal on Superficial observation.

Individual	God
- Miserable	<ul style="list-style-type: none"> - Omniscient - Omnipotent - Anantha Kalyana Guna - Has Auspicious Virtues

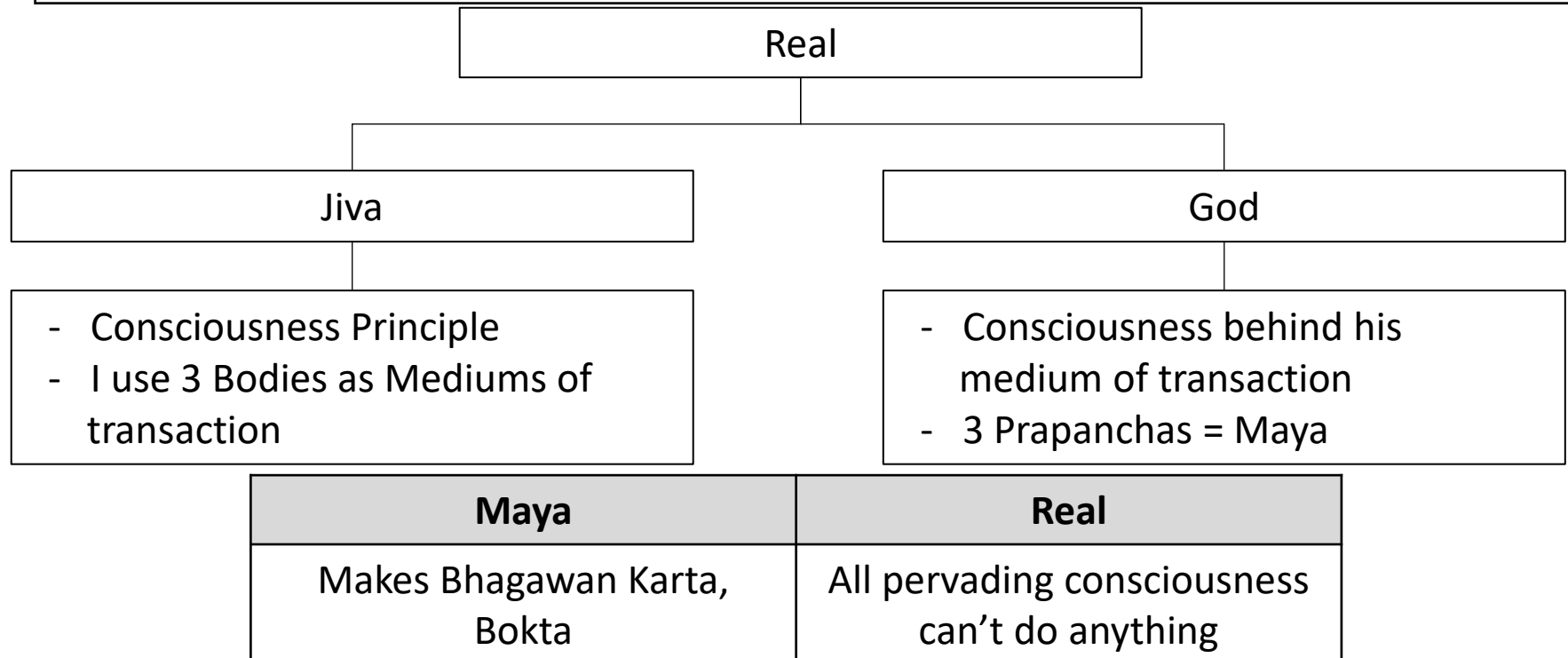


- Inferior qualities of individual and superior Virtues of god are not intrinsic.
- Intrinsic nature of Jiva and God is only one Principle.
- Behind changing Jiva and God, there is Changeless consciousness.
- God changes as Srishti, Sthithi, Laya Karta, Waking, dream, sleep, Prapanchas.

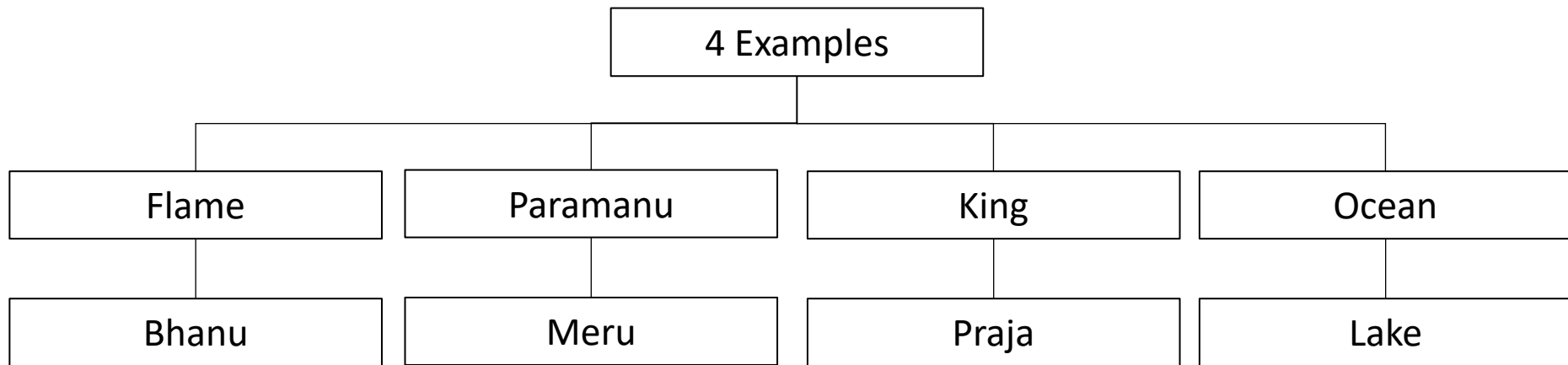
Active God	Passive God
- Srishti	- Pralayam - Yoga Nidra

- We sleep - Nidra

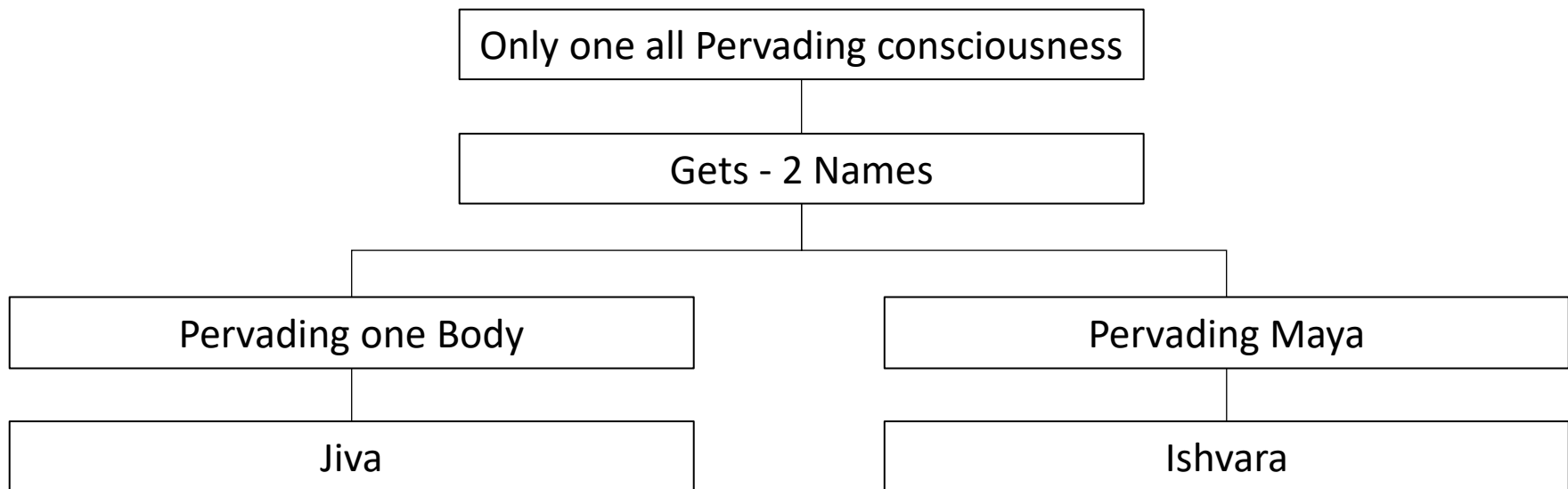
- **Behind changing Ishvara there must changeless Principle, which alone can be called Real Bhagawan.**



- He does everything, enjoys Skills and power because of Maya.
- See body of Jiva, Maya of God, There are infinite differences.



- Superficially say Dasoham and do Namaskara
- Differences we know
- Vedanta wants to highlight the non-difference which is Consciousness
- Consciousness beyond time and space, indivisible
- No small, big consciousness



- Remove Shariram and Maya Mentally, consciousness is like space, one indivisible, whole.
- From Medium Angle, different
- From essential angle, they are identical.

Upadhi Drishtya	Upahitam Drishtya
Bheda	Abheda

Last Question :



- You are excluding the difference and highlighting “Abheda”, Non-difference.
- Why are you Partial? Unfair?

Answer - important :

- Bheda - Abheda Vada - Refutation.

Bheda	Abheda Vada	Refutation
<ul style="list-style-type: none"> - Bheda - Difference - Belongs to Mithya Prapancha 	<ul style="list-style-type: none"> - Unreal - w.r.t Consciousness 	<ul style="list-style-type: none"> - Products of Maya - Unreal - World - Body - Unreal - w.r.t Consciousness

- Brahma Satyam, jagan Mithya

• **You can have Mithya Bheda and Satya Abheda = Advaitam**

- Don't be carried by unreal differences
- Use unreal differences for transactions like watching unreal movie for entertainment but don't forget the real Screen.
- Use the Upadhi, see the differences and transact.
- In and through all transactions, see Non-changing Brahman.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Don't forget Aham Akarta - Abokta, Nitya, Mukta, Brahma, Asmi
- Aham Brahma Asmi - Aikya Jnanam gives me liberation.

• **Helps me to discover : Real I was never bound, to be liberated**

- Bondage, I superimposed by mistake, and I removed the Superimposition and claimed the liberation which was there, which will ever be there.
- Knowledge does not give liberation.
- Knowledge removes the notion - I was bound by Ahamkara
- I am Nitya Mukta Sakshi
- Knowledge helps us to claim Moksha as our eternal Nature.

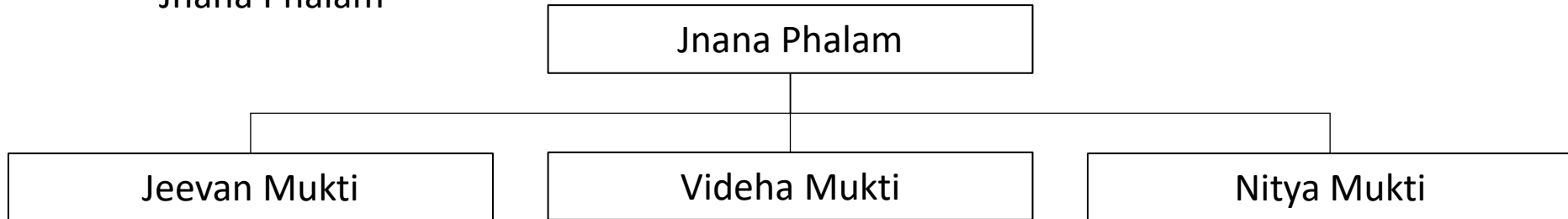
Verse 61 to 82 - Most Important :

- Part of condensed Vivekachudamani (22 Verses)

- Read again and Again till it is clear.

Topic iv : Verses 83 to 101 :

- Jnana Phalam



Jeevan Mukti :

- **Person becomes Mukta using the body, holding the body**

- Living liberated = Jnani
- Characteristics of Jivan Mukti = One who is well established in Jnanam.
- Gained knowledge through Sravanam and Mananam.
- Consistent, systematic study gives me knowledge.
- Mananam = Removing doubts of intellect until I am convinced.
- Conviction is not enough

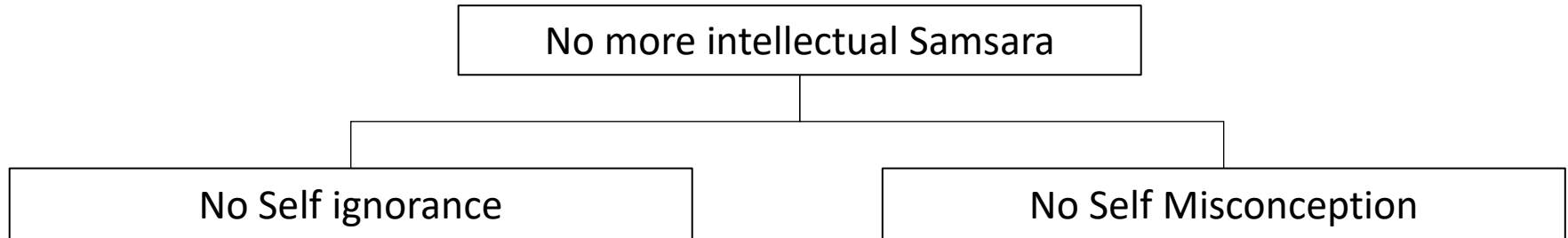
- **I should internalize that, by Pushing the conscious knowledge into Subconscious mind.**

- When there are provoking situations, we don't consciously respond but we unconsciously respond.
- Since we Sub-consciously respond most of the time, the Sub-conscious part should also be Saturated with this Awareness.

- Pushing Awareness to Sub-conscious mind is Nididhyasanam process.
- Jnani called Jnana Nishta, Sthira Prajnyaha

1st Benefit :

- He is free from Primary Bondage called Intellectual Samsara.



- No more ahankara is there
- When Ahamkara gone, consequent Mamakara is also gone
- My wife, children, wealth are all mistakes
- All belong to Samashti Ishvara
- They are born of Ahamkara - Nirmamaha, Nirahamkara
- Freedom from Intellectual Samsara = Freedom from Ahamkara and Mamakara

2nd Benefit :

- Raaga - Dvesha centred on me and mine, go away
- Emotional samsara, goes away.

4 Fold Toxins removed

Dushta Chatushtayam removed

Intellectual

Emotional

Ahamkara

Mamakara

Raaga

Dvesha

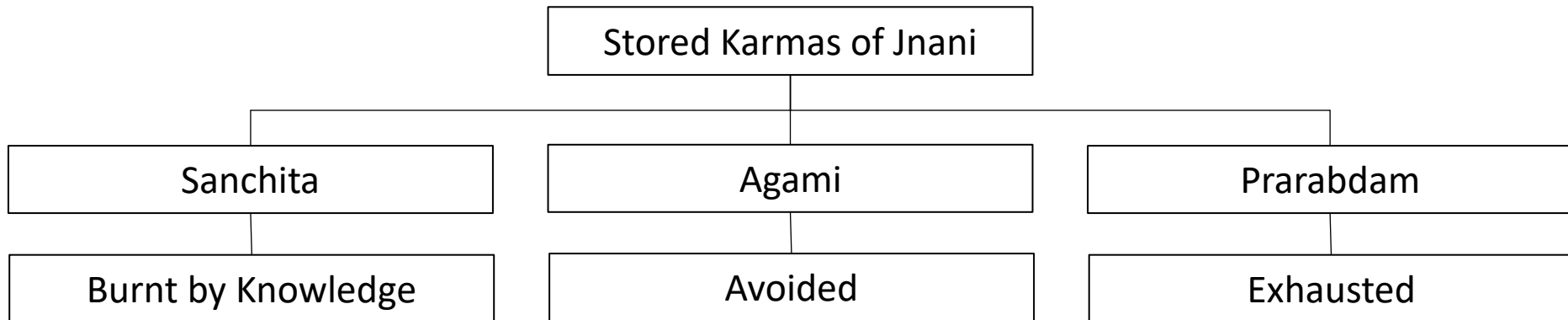
- In Worst provoking situation, his conviction I am free, will never be challenged = Jnana Nishta.
- Conviction I am ever free is never challenged by worst provoking situation = Jnana Nishta.
- Raaga - Dvesha removed or made Non-binding, emotional Samsara, is gone.
- FIR reduction takes Place.
- Frequency of emotional disturbances, intensity of emotional disturbances, recovery period after emotional disturbances, all 3 come down.
- Most of the time, Jnani is Balanced.
- Samatvam - Jnani enjoys
- This is Jivan Mukti - FIR reduction, Practical benefit.

ii) Videha Mukti :

- Body will continue until Prarabda Karma is there.
- When Prarabda Karma is exhausted, Jnani dies, Physically, w.r.t body. Becomes Videha.

Previously	Now
Sa - Deha Jnani	Vi - Deha Jnani

Normally	Jnani
<ul style="list-style-type: none">- At death, Jiva Takes another body- Sanchita waiting	<ul style="list-style-type: none">- Does not take another body- Videhasya Jnanina Mukti- Freedom from rebirth- Prarabda Exhausted



- Karma = Apaurusheya Vishaya
= Only Shastra is Pramanam
- I have Sraddha in Shastra - As part of Sadhana Chatushtaya Sampatti.
- I accept Sanchita is burnt.

- No agami because he has no Kartrutvam, Bokrutva bhavana
- No selfish motive behind action
- Being Non-selfish, will not produce agami
- At the time of death, karma balance zero in Maya computer

Karana Shariram (Prajna) :

- Merges into Maya / Ishvara / Antaryami

Sukshma Shariram (Teijasa) :

- Merges into total Sukshma Prapancha / Hiranyagarbha

Sthula Shariram (Vishva) :

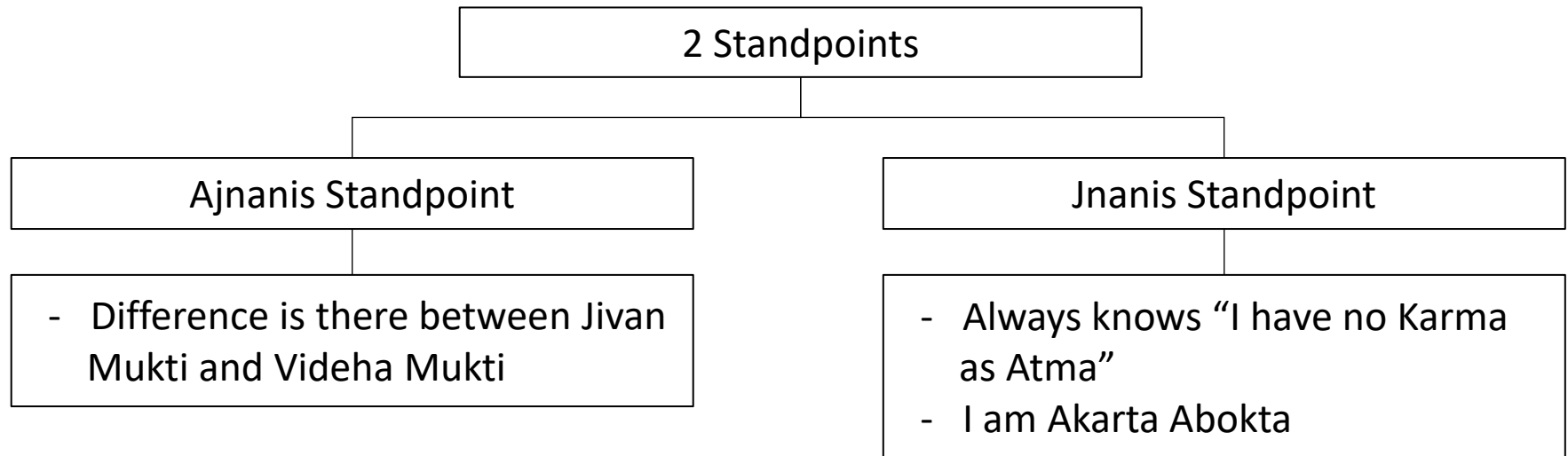
- Merges into Samashti Sthula Prapancha / Virat
- Mandukya process - individual merges into totality
- Individual consciousness merges into total consciousness
- At consciousness level, no individual or total
- Seemingly - individual consciousness merges into Seemingly total consciousness, without change or motion.

Example :

- Pot space seemingly merges into total space, when pot is broken
- This is called Videha Mukti

- | |
|---|
| <ul style="list-style-type: none"> • Jnani remains in the world as Brahman and Ishvara. |
|---|

- Saguna, Nirguna Brahma Rupena, Jnani remains forever.
- No Disappearance, no extinction.
- He survives as Ishvara or Brahman.



- I have no connection to the Karma, body.
- **I am Nitya Mukta is Jnanis Standpoint.**
- Verse 83 to 101 Jnana Phalam

Topic v :

- Upasamhara Verse 102 to 108

Shishya tells Guru :

- I have got the knowledge
- Guru Happy
- Shishya leaves guru

- Guru leaves
- Dialogue concludes
- Vivekachudamani = Water for thirsty person.
- It is the liberating wisdom for the seekers of Moksha.

Next Project :

- 40 Meditation verses
- Nididhyasanam technical
- 20th November 2020